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No. 179.] NOVEMBER, 1862. [NEW SERIES.

THE

English Presbyterian Messenger

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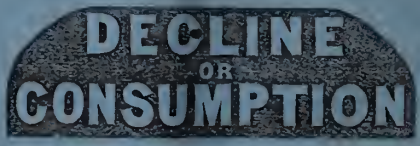

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Original Papers.

IMPORTANCE OF HIGH CLASS ENGLISH PRESBYTERIAN SCHOOLS.

In another page our readers will find a short article extracted from the *Weekly Review*, to whose editor our Church and the Presbyterian cause continue to owe an increasing debt, for his assiduous care in bringing before the public everything of interest connected with our affairs. That article treats of "Theological Education in England and the Presbyterian College," and will well repay perusal. Mr. Bayne is a strong *Unionist*, and looks forward hopefully to the time when we may have doctors from the United Presbyterian, as well as from the Free and Irish Presbyterian churches, standing candidates for our theological chairs; and he anticipates the highest advantages to the religion of England from the wide dissemination of a well-defined, thoroughly enunciated, and skilfully maintained Calvinism, such as must always be the doctrine of a pure Presbyterian Church like ours. In all this we heartily agree, and we trust the time is approaching when we shall bulk so largely in this noble country, as to exercise a far more powerful influence upon opinion, through means not only of our ministers and congregations, but of our professors and our College.

The subject is an inviting one, but we waive it in the meantime that we may claim the attention of our readers to a kindred topic of scarcely less importance. *Education* among us may be viewed in three aspects, with reference to its subjects. Theological education in our College claims the first place. The higher education of the schools, such as is suited to the richer and higher orders of society, is the second; and that primary education which we usually contemplate in seminaries attached to our congregations, whether in town or country, is the third. The first and last of these have been, to some important extent, already attended to by our Church; the second not at all. Perhaps the establishment of schools for the higher classes scarcely comes legitimately under the category of ecclesiastical duties, though under certain conditions we are at a loss to see the reason, why the Church should take pains to bring a sound education within reach of one order of its rising members, and utterly ignore the necessities of another. It cannot be doubted that the want is urgent, and we must lament that no successful efforts have been made either by the Church as represented by any of her courts, or by private energy, to put it in the power of the numerous families among the wealthy and the aristocratic of our flocks, to obtain a high and first-class education for their children, associated with the simplicity and the unmixed truth of our Presbyterian system. We are no advocates for sectarian schools, nor do we contemplate anything so narrow in the present remarks; but we certainly do desiderate in England, institutions in which Christian parents of our own and other non-episcopal churches may possess all the advantages of the English

public school system, in its best examples, divested of its *Churchism*, and enlarged, and elevated, and improved in accordance with a modern standard.

What is the case at present as it affects the rising families of Presbyterians in the North? A taste for English education has sprung up in Scotland. The increased and increasing intercourse between the North and South has made Scottish parents, naturally enough, desire for their families an early deliverance from the awkwardness of a Scottish accent, as well as an introduction to the modes of thinking and of speaking which prevail among classes near the Court. This is a result of the Union, and if it is to be deplored, we cannot help it. England and Scotland are in many respects one country, and are growing more entirely so every day. We must take this as we find it, in order that we may do what we can to counteract the evils that attend it. The first and greatest of these evils arises from the certain influence that must be exerted on the rising generation of Presbyterians, to draw them away from the Church of their parents. From the first day on which they enter Eton, Harrow, or Rugby, their ears are familiarized with the pleasing sing-song of the Common Prayer Book, and everything during their stay at school has the aspect and the character of a system into which English Churchism has been carefully woven. The masters are ministers of the Church of England; the holidays are feasts of the Church of England; those who superintend or who preside on great occasions are generally dignitaries of the Church of England. If there are exhibitions, bursaries, or endowments, these are all connected with the Church of England or the universities, which are not national institutions, as they ought to be, but bound neck and heel to the Church of England; so that by the time a Scotch boy has passed through his school-days, from ten or twelve to seventeen or nineteen, he has forgotten the associations of his boyhood, and has been made, if a school could make him, an attached member of the Church of England. That Church is not insensible to the great advantage which its schools, thus conducted, give to it, and does not altogether neglect such means as may deepen its own influence on the rising mind of the country. Our youthful English aristocracy, and the sons of our landed gentry and Lancashire millionaires who mingle with them, are thus secured for "the Church"; but the result which, as Presbyterians, we lament, is this, that our Scottish and Presbyterian youth of the same social class are gradually but surely becoming *episcopized*, drawn within the influence of the southern Church, and imbued with a sentiment of dislike or of contempt for the simplicity of the worship of their fathers. No one who knew Scotland twenty years ago, and who knows it now, can doubt of the baneful progress which is making in this direction.

What then is to be done? If our voice could be heard in Presbyterian Scotland as we believe it is among the Presbyterians of England, we would say, Lose no time in establishing at least one thoroughly equipped school in the South, of the highest character and with the best possible guarantees. Let our Scottish nobility, our spirited Edinburgh eldership, our rich Glasgow merchants, and our rural Scottish gentry, unite with their Presbyterian brethren in England, in rearing an institution which may successfully vie with the most famed of England's public schools. Let it be known less as Presbyterian than as Puritan. Procure for it masters from any denomination that promises us no tampering with simple truth, and which will secure a training for our boys of a parental character. They may be drawn equally from the English universities and from the highest sources of educational proficiency among the Nonconformists; wherever the material is to be found soundest and best. Only let them be mainly *English*, and let

the inducements be such as to draw scholars from the evangelical portion of all the Churches. Let the higher classes in England everywhere know that here their children will mix with their own equals, that they will be taught skilfully in all branches of a liberal education, and trained as Christian gentlemen; let Scottish Presbyterian families be well assured, that in addition to all this, their sons will be guarded against false doctrine, loose principles, and the subversion of their religious principles; and we cannot doubt that the institution, once fairly at work, will, under God, prove a great success, and spread its blessings in abundance around upon those who are happy enough to avail themselves of its advantages. There is no time to be lost in erecting the first of such institutions, without which the present downward progress must go on with accelerated speed, to the sore discouragement and detriment of our Presbyterian cause, both here and in the North.

THE GUILT OF SINS OF OMISSION, VIEWED IN THE LIGHT OF THE DAY OF JUDGMENT.

It is a remarkable fact, that in the solemn passage of the Gospel of Matthew in which the Saviour describes the procedure of the day of judgment, sins of *omission* only are mentioned as the ground of the condemnation of the ungodly. No doubt they shall be found chargeable with innumerable actual transgressions of a crimson hue and of a scarlet die. But in the decision of the great tribunal no mention is made of these, but only of a certain sin of omission—having neglected to show kindness and attention to the disciples of Jesus, the members of His mystical body. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." And then follow the awful words, "These shall go away into everlasting punishment." Hence it follows that if men may be condemned, and righteously condemned, for mere sins of omission, much more shall they be found deserving of condemnation for sins of commission; and how certain it is that they shall be condemned, seeing the Judge of all the earth can from one single article of their impeachment, which is only of a negative nature, elicit the materials of that dread sentence which consigns them to everlasting misery.

There are many practical purposes to which the fact here mentioned by the Saviour might be applied. It may well alarm those who presumptuously go on in positive and palpable transgressions of the law of God, to consider the wrath which they are treasuring up to themselves against the day of wrath, by their continuing in sin, seeing that if only found guilty of omitting a certain duty, they shall be turned into hell. And it may alarm those who are at ease in Zion because of their general outward morality of conduct, whilst they neglect and utterly ignore the duty of showing kindness to Christians as they have opportunity, if they would only ponder the fact, that without this test of genuine discipleship they shall be found wanting when weighed in the balance of the sanctuary, and have their lot assigned them with hypocrites and unbelievers in the lake that burneth with fire and brimstone, which is the second death. But waiving these topics, let us inquire why it is that the omission of performing acts of charity and kindness to the followers of Christ is here so specifically mentioned as the cause of the condemnation of the ungodly and the sinner.

To understand this let it be observed, that the omission of a certain duty may be not only highly culpable in itself, but may indicate a state of mind and of heart which is still more highly criminal. And thus, though

omitting to show kindness to the followers of Christ may appear very insufficient as a ground of everlasting condemnation considered in itself, yet, as an index of the state of the heart and the affections towards the Saviour, it may be of a most decisive character. It may be a sure proof that men have no value for the Saviour when they have no love for his disciples. He who despiseth them despiseth Him who sent them. Christ is virtually neglected when those who bear his image are neglected. He is not now visibly on earth in that body which he wore in the days of his flesh; but he is mystically on earth in the persons of those who are his followers in the regeneration; and what is done to them or left undone to them, he reckons as done to himself or left undone to himself. But it is not the mere material duty omitted which is the ultimate and conclusive ground of condemnation, but that state of mind and heart which is the cause of the omission; and that is unbelief, want of faith in Christ himself. Faith worketh by love to Christ in the representatives of his body on earth. And thus, a clear principle of equity will pervade every decision of the day of judgment, even this elementary truth of the Gospel, that he who believeth shall be saved, but that he who believeth not shall be damned.

There may be a feeling of mysteriousness when we read what the Saviour here says of sinners being condemned because of the omission of a certaiu duty which does not seem to be very frequently or urgently inculcated in other parts of the Scriptures. But when made to understand, as we are by the whole aualogy of revealed truth, that the neglect of this one duty is symptomatic of a morally and spiritually diseased state of soul, that it demonstrates the absence of faith, that it argues the want of Christian love, and that it proves the non-existence of a principle of new obedience, we must cease to wonder at the stress laid upon it by Him who searcheth the heart. It is a test which will be decisive of our condition in eternity, even as it is decisive of our character in time, just upon the principle that if any man love not the Lord Jesus Christ, he shall be "Anathema Maranatha." If the evidence of a want of love to Christ be visible in our life and conversation now, by neglecting to *do what we can*, however slender our pecuniary resources may be, in aiding and comforting his professed followers, we prove that we have neither part nor inheritance in the kingdom of Christ and of God. If we do not love the members of Christ's mystical body, it is because we do not believe in Christ and love him with faith unfeigned. "Hereby," saith the apostle John, "we know that we have passed from death unto life in that we love the brethren."

But let there be no mistake or misapprehension on a subject of such vital importauce. It is proper to observe, that it is not because the righteous have performed works of faith and labours of love that they shall be accepted unto eternal life, but their having performed these will prove that they have believed to the saving of the soul. They are not the cause of their justificatiou, but a reason why God declares them justified. They serve to manifest their union to Jesus and their acceptance in the Beloved, but they do not merit or purchase the blessedness of heaven. The illative particle "for" does not imply causality in all cases: in certain cases it merely implies clearness of evidence. The sentence that will be passed on the righteous on the last day will be according to their works, but not on account of their works. Neither will it be for their faith as if eternal life had been merited by it. The kingdom they are called to iuherit was prepared for them ere the foundations of the earth were laid, and the reward which they then receive will be a gratuitous reward. It is not by works of righteousness which they have done that they shall be saved, but through

the mercy of God reigning through the righteousness of Jesus Christ unto eternal life. But whilst it will be manifest on the last day that salvation is entirely of grace and not at all of works, it will likewise be manifest that there is a connection betwixt glory and good works, in virtue of which it is ordained that he who soweth sparingly shall reap sparingly, whilst he who soweth liberally shall reap liberally. This should stimulate believers to abound in those fruits of righteousness by which God is glorified and by which the profession of the Gospel is adorned. In due time they shall reap if they faint not. Let them, therefore, do good unto all as they have opportunity, but especially to them who are of the household of faith.

"Lovest thou me?" is the question which the Saviour puts to every one of his professed followers. To answer this question in the affirmative in sincerity and truth, we must show by our works that we love Christ by loving his disciples, even though we can do nothing more for them in their afflictions than to visit them, and to pity them, and pray for them. Let us remember that faith without works is dead, and that such a faith as is without works can never save the soul. Let us see to it, therefore, that we love our fellow-Christians with true hearts, fervently. We are exhorted to add to faith brotherly kindness and charity, if we would not be barren and unfruitful in the work of the Lord, and if we would have boldness in the day of judgment. "He that dwelleth in love dwelleth in God, and God in him."

To bring these somewhat lengthened observations to a close, does it not become us as rational and accountable beings to be engaged in strenuous preparation for the great day of final reckoning, by abounding in those fruits of righteousness which are to the praise and glory of God? There is not a more profitable exercise of faith, there is not a more effectual way of overcoming the corruptions of our nature, there is not a better preparation for the pure and undefiled inheritance, than an earnest habitual contemplation of the solemnities of the judgment seat. At the period of the manifestation of God's wrath against the workers of iniquity, and when every tongue shall be speechless and every mouth shall be stopped, and the whole world of the ungodly shall be brought in guilty before God, oh! how shall we appear? Are we working out our salvation with fear and trembling, by patient continuance in well-doing? Are we getting ready for the summons of the archangel's trumpet to meet the Lord in the air? Has that carnality which characterizes us as the children of the first Adam been brought into subjection by the power of Divine grace, by the process of a gradual and progressive sanctification? If these things are so, if our hearts are right with God, then, in the expressive language of Paul, we will love the appearing of Jesus Christ. To the wicked this appearing will be the signal of terror and of unutterable dismay, but to the righteous it will be the signal that their redemption draweth nigh. When he who is the Captain of his people's salvation shall descend from the clouds of heaven accompanied by innumerable angels, when he shall have taken vengeance on the workers of iniquity and dispensed to all impartial distributions, then shall his humble and self-denied disciples be seen foremost in that glorious procession which shall come to Zion with songs and everlasting joy. In the eye of every enlightened Christian, this world is but a vision. And it is a vision which shall quickly pass away. Yet a little while, and He who cometh shall come, and shall not tarry. That patience which is now tried, that hope which is now deferred, that heart which is now heavy under a painful sense of manifold infirmities, will soon receive the end of faith, even the salvation of the soul, along with the redemption of the body which was once its com-

panion. Every evil under which the Christian now labours will be removed, every remainder of corruption under which he groans will be extirpated, every inconvenience arising from a body of sin and death will be done away, on the bright and blessed morning of the new creation. And then shall he be received into a pure and peaceful habitation, and as he served God on earth, though with much imperfection because of the flesh, so shall he also serve him in the temple of heaven and in the mansions of eternity, in the radiant bloom of immortal youth and in the ripened beauty of immaculate holiness.

D. M.

Miscellaneous Papers.

THEOLOGICAL EDUCATION IN ENGLAND.

The opening of a new session of the College of the English Presbyterian Church, reported to-day in our columns, is an occasion which cannot fail to interest many of our readers, and which, at the present moment, is suggestive of several reflections. You can now hardly open a newspaper in which the slightest attention is devoted to Presbyterian affairs, without seeing it chronicled that a congregatiou of Presbyterians has started into existence in one part of England or another. We have said "started into existence," but we ought, perhaps, to have said rather, into visibility. There is probably no town of considerable magnitude in England in which there is not the nucleus of a Presbyterian congregation. But from the circumstance that the individuals have not known each other, and perhaps from the idea which haunts many minds that there is something in the atmosphere of England uncongenial to Presbytery, this nucleus has remained unseen. Its several atoms have lost themselves in other communities, becoming indifferent Episcopalians or lukewarm Independents. The United Presbyterians, having descended from Scotland, and troubled in an extremely salutary manner the English waters, appear to have roused these languishing folks to exertion; some effect may have followed from the representation given to Presbyterianism, for the first time, in the metropolitan press, in our own columns; at all events, the movement is taking place, and Presbyterianism is making rapid strides in England. Of course we regard any formal separation between the United Presbyterian Church and the English Presbyterian Church as merely provisional; and we look confidently forward to the day when that Presbyterian cause which seemed, wo hundred years ago, to have got its death-blow in England, will be represented on this side of the Tweed by five hundred vigorous congregations. Under these circumstances, the question of theological education, in connection with the Presbyterian Church in England, becomes highly important. No intelligent man will refuse to admit that, in order to flourish in England, the Presbyterian tree must strike its roots into English soil, and throw wide its arms in English air. The missionaries of Presbyterianism in England must be Englishmen; and at head-quarters in England there must be an adequately equipped and thoroughly efficient theological institute. If this cannot be achieved in the present year or in the next, it is well at least to have it in view, and to form a distinct conception of what is wanted.

The English Presbyterian College has two regular professors—Dr. M'Crie and Dr. Lorimer. Dr. Hamilton lends his aid, but, as pastor of a large congregation, his hands are full already, and no such additional burden ought to be laid upon him.* Dr. M'Crie and Dr. Lorimer are zealous and able; but, were they the two ablest men in the island, they would not be competent to perform the whole duties of a theological institute. The ideas of theological education prevalent in England are in the last degree inadequate; but when we use the words we attach to them the significance they have from time immemorial had in the Presbyterian Churches of the Continent, of America, and of Scotland. Four professors at the very least—five, or even six, if supreme efficiency is contemplated—are necessary to a complete theological college. Apologetic theology, or the logical defences of the Christian faith, Old Testament exegesis, including Hebrew, New Testament exegesis, including Greek, systematic theology, Church history, and pastoral theology, in-

* A class of Pastoral Theology is conducted by one of our ministers who has lately been relieved of a pastoral charge.—Ed.

cluding all that relates to the management of a parish and the composition and delivery of a sermon, are embraced in an exhaustive course of preparation for the Christian ministry. It is a grand ideal; if it is as yet unattainable, let the conception of it inspire us to seek for attainment.

If appearances may be trusted, and if any faith whatever may be placed in rumour, the erection of a fully appointed theological institute in London, in connection with the Presbyterian Church of England, might have important bearings upon the cause of Christian truth in this part of the island. It is whispered that in various Congregationalist seminaries of theology, the faith of the Reformers, at least in its systematic doctrinal statement, has become matter for a polite and enlightened sneer. Of the theological teaching of the Church of England we do not speak. Suffice it to say that, throughout the religious community of England, within the Episcopalian Church and beyond its borders, there is an uneasy feeling that the theological instruction of the future pastors of the country is of a questionable kind. The danger is real and serious—the danger, we mean, not as actually existing in England, for on that we decline to speak, but the danger, viewed in the abstract, of a decay of national religion commencing at its theological fountain-heads. Such a decay took place in Germany: such a decay may assuredly take place in England. The subtlety of the peril lies in this—that a theological professor need not be positively unsound in the faith in order to be the means of casting a blight over the activities of the preachers who leave his class-room. It is enough that his Christianity be a thing of doubts and qualifications, an insipid, philosophizing sublimation of Christian truth into something too superfine for ordinary apprehensions, too unsubstantial to afford spiritual nourishment to common men. In order to be an animating life, Christianity must be grasped with the whole power of the soul; and the theological professor, however great his learning, ought constantly, by the fervour of his faith, to remind his students that Christianity is neither erudition nor philosophy, but a Divine life and fire, to agitate, to purify, and to convert the world. When in a theological professor there is the combination of high culture and child-like faith, the benefit of which he may be, under God, the source, is inestimable. And it will not be uncharitable to say, that this combination is not at present common in the theological seminaries of England.

There are two men, Presbyterians, capable of taking rank in culture with any men in Europe, who, along with Drs. M'Crie and Lorimer, would, we believe, constitute a theological hall in London commanding a large attendance of students, and exercising a salutary and powerful influence upon the theology of every Church in England. We mean Dr. M'Cosh, of Belfast, and Dr. Cairns, of Berwick. We have no permission from these gentlemen even to mention their names in this connection, and we can believe that both of them would be at first startled at the idea of their coming to London. But what we have written we have written; we cast our suggestion, to bear fruit, perhaps, after many days. To endow a theological institute, such as we have conceived, by a single effort, is obviously and far beyond the power of Presbyterians in England. But the Presbyterian Churches of Scotland and Ireland are warmly disposed to extend assistance to the Presbyterian cause in this country, and if the Free, United, and Irish Presbyterian churches took it year about to make a general collection in support of our four theological chairs, the revenues of the College itself and the contributions of Presbyterians in England, with perhaps a helping hand from our cordial and generous brethren in Wales, would put the matter of endowment beyond all hazard. Meanwhile, the excellent movement for a permanent endowment of the College, now so energetically pushed forward by Mr. Ferguson, might be gradually proceeding, and a fund be secured from which an increasing portion of the professional salaries might be defrayed. We most earnestly commend this scheme to the consideration of readers, assured that, if it were carried into execution, it would be attended with inestimable blessings to our country.—*Weekly Review.*

OPENING OF THE SESSION OF THE ENGLISH PRESBYTERIAN COLLEGE.

The session of the English Presbyterian College was opened on Tuesday evening, in the Lecture Hall attached to Regent Square Presbyterian Church. At six o'clock tea and coffee were served, and the meeting commenced about seven. There were present the Rev. Mr. Ballantyne, Moderator of the English Presbyterian Synod; the Revs. Drs. M'Crie and Lorimer, Professors in the College; Rev. Dr. Hamilton, Rev. Dr. Macfarlane, Rev. Dr. Hoppus, Rev. Dr. Scott (California), Rev. Dr. Wilson (Scotland), Rev. Mr. Findlater (Scotland), Rev. Mr. Redpath, Rev. Mr. Davidson, Rev. Mr. Burns, Rev. T. Alexander, Rev. Mr. Dunwiddie, Rev. Mr. Edmonds, J. E. Matthieson, Esq., G. B. Bruce, Esq., J. Muir Leitch, Esq., J. M. Grant, Esq., D. Allison, Esq., Peter Bayne Esq., A.M.

A. Anderson, Esq., J. Pickles, Esq., &c. &c. Notwithstanding the inclemency of the weather, the hall was well filled, and a few ladies were present.

The meeting having been opened with prayer and praise, the Moderator called upon Professor Lorimer to deliver a lecture on "The Christian View; or, the Religious Aspects of Science, Art, and Industry:"—

We inaugurate this evening the Session of College, in both its departments, and I have looked about for a subject of lecture that should be equally appropriate to the students both of the morning and the evening classes, by being related both to theological science and to general culture. The great spectacle of the year has suggested such an one. We have all been gazing with wonder and delight upon that International Exhibition of the World's Science, Art, and Industry, which has drawn together such vast multitudes of spectators from so many lands, and which has been occupying for the last six months so large a part of men's thoughts and conversation. We are men, and nothing that is human, nothing that has a human interest, or importance, or value, should be alien to us. All the gains of the race are our own gains, all the pure and bloodless triumphs of humanity are our own triumphs. We share the glory—we divide the spoil—we grow richer every day in the rapidly accumulating common stock and family patrimony of our kind.

But we are not only men—we are Christians; we have a Christian faith, theology, law, and life; and the question presents itself to us, or rather, if we are in earnest about our Christianity, it forces itself upon us, What is the *Christian* view of all these elements of human civilization and progress? What are the religious aspects of science, art, and industry, with all their admirable, beautiful, and useful products? What are the relations in which they all stand to God, to Christ, to the Christian life, to the Christian cause?

Let me suggest, then, on this occasion, a short series of thoughts or truths which may serve to bring before you what I have called the Christian view of the world's science, art, and industry, and to exhibit those points of contact at which, and by means of which, these powerful elements of human life and progress are brought into connection and affinity with the Christian theology and the Christian life.

All science, art, and industry, though works of man, are engaged upon or occupied more or less directly with the works of God.

If "all things are of God and through God," this is true, not only in a primary sense of all things which he has made himself, but also in a secondary sense, of all the derivative things which, by means of faculties and instruments supplied by him for this very end, are legitimately educed from these primary things. "The heavens are thine," says the Psalmist; "the earth also is thine. As for the world and the fulness thereof, thou hast founded them." The world is God's world; in that world we distinguish material, beauty, and order; and it is with these that all man's science, art, and industry have to do. His science evolves the order, law, and connection of the world; his art appreciates, imitates, and mirrors back its beauty; his industry, guided by science and embellished by art, works up its materials—its solids and liquids, its clays, stones, woods, metals, into innumerable forms for use and ornament. Man's work is applied to God's work, is conditioned by it, is circumscribed by it, is inspired by it, is made possible, is made effectual by it. Without God's work around him and in him, man would have nothing to work upon, and nothing to work with, and could therefore be no worker or producer at all.

The Bible is God's work, and is therefore a sacred thing; and this sacredness of the Bible makes it a religious work to be engaged in reading, interpreting, reproducing, and applying its contents, provided these things be done in a reverent and Bible-loving spirit. In like manner the *world* is God's work, and has a sacredness about it when viewed as his. If we do not usually feel thus respecting it, it is because we are too much in the habit of dissociating it in our thoughts from its Almighty Maker and Upholder. But such was not the habit of the holy men who spake as they were moved by the Holy Ghost. To them the heavens declared the glory of God; day unto day uttered speech, and night unto night showed knowledge. "O Lord our Lord" they exclaimed, with fervent admiration, "how excellent is thy name in *all* the earth." In such a mood of mind—which sees God in everything—all man's work upon and about nature has a religious side, an aspect to Godward, whether it be the work of the philosopher in interpreting its laws and order, or the work of the poet and artist in picturing forth its beauty and sublimity, or the work of the cunning artificer in moulding its gold into things of gold, or its brass into things of brass, or its iron into things of iron: a truth which has been happily recognised by the merchant princes of our metropolis in the sacred text which they have engraven on the noble pediment of the Exchange, "The earth is the Lord's and the fulness thereof;" and by the architects and decorators of our grand palace of art and industry, in emblazoning around the border of its great twin domes that sublime climax of Davidic adoration, "Thine, O

Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine."

2. A second truth touching our subject is this—that science, art, and industry are all employed in carrying out a Divine commission originally given to the human race.

"Replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth." These were the words of the Creator in the day when God created man in his own image. We find the same commission renewed in God's covenant with Noah and his sons, and with the race, as represented by them, and almost in the very same terms. It is this grand original deed of gift of the earth to man which is founded upon by St. Paul in his speech to the men of Athens, when he says in words so full of light and deep meaning, "God that made the world and all things therein, hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him." Here the higher ends of man's mission, and of all God's creation-gifts to him and providential dealings in history with him, are, indeed, set forth; viz., the moral and religious ends of his being and history—seeking the Lord, feeling after him, and finally finding him. But at the same time, the lower ends of his mission are not forgotten, as implied in these higher aims and subordinate to them; viz., that the race, in its different tribes and nations, and in its successive ages and periods, should become the indwellers, occupants, and masters of the whole globe; by which world-wide occupancy and dominion, realized in a long course of ages, it is implied that their joint seeking and finding out of God, and his mind, works, and ways, would be aided and advanced. The lower aims help the higher, the higher crown and consecrate the lower; but both alike are included in the commission given to the race—to fill and subdue the whole earth, and to seek after and find the knowledge of God as the germ of a Divine life, which is the truest, highest life of man.

Now, it is only by means of science, art, and industry, that this Divine commission is or can be fulfilled. Even its higher aims cannot be reached without them: we cannot seek and find the Lord in his works otherwise than by knowing and understanding them, and to know and understand them is science—*scientia.* Men cannot rise to religious thought or life while they are sunk in savagism or barbarism, without knowledge and without arts. Till they have subdued the earth to some extent, the earth subdues them—keeps them in abject bondage to its elements—crushes them down into a sordid animal existence, in which, under the constant pangs of hunger and thirst, and anxiety and fear, it is impossible for them to form or cherish religious thoughts or aspirations. It is only as men acquire dominion over nature and reap its first-fruits in the steady supply of all their physical wants, that they have leisure or inclination, or capacity for higher thought and spiritual attainments. And it is only when they have subdued nature in the intellectual sense of subjugation—when they have compelled her, by scientific processes of interrogation and discovery, to yield up her secrets to them, to reveal to them her laws, and order, and unity—that they can learn from her, also, what she has to teach of the attributes and ways of her Maker and Lord.

As to the lower ends included in the original commission given to man and his race, nothing need be said to show what science, and art, and industry, have to do with them. They have everything to do with them. The advancing execution of that commission, and the progress of civilization, are one and the same thing. In the subjugation of nature to man's use, these are the agents that divide between them the battle and share between them the spoil. To industry she yields up all her material fruits and products. To science she yields up one by one all her intellectual secrets, to become in succession the mighty talismans of industry. And to art she yields up all her lines of beauty, all her hues of loveliness, all her harmonies of effect, imaging herself in the canvas, reproducing herself, by a second birth, by a new creation, in the poem; in a word, giving herself twice over into man's hands, both as she is in God's work and as she reflects herself in man's.

Here, then, is a second point of contact between these human agents and the Christian theology and life. They are human agents, but they are agents working upon a Divine plan, realizing a Divine archetypal idea, carrying out and executing a Divine commission.

3. A third side on which we discern this contact and connection is this—that the earth and the fulness thereof, the world as well as they that dwell therein, are included in the scope of the redemption of Christ; which is the same thing as to say that all the legitimate fruits of science, art, and industry, are included in that scope.

We might confidently infer this truth from the general fundamental principle put forth by the Divine Redeemer himself in the Sermon on the Mount, which has been happily called the manifesto of his mission

and kingdom, "that he came not to destroy, but to make full." This aphorism applies to all that God had revealed before in his word, and no less to all that God had previously done and ordained in nature. The Redeemer came, not to destroy this part of the natural scheme any more than any other part, but rather to perfect and consummate it along with every other.

We might draw the same inference as confidently from the great evangelical truth, that the Head of the redemption scheme and dispensation is also the Author, Head, and Upholder of the whole scheme and order of the natural world; for, "By him," says St. Paul, "were all things created that are in heaven, and that are in earth, visible and invisible; all things were created by him and for him, and he is before all things, and by him all things consist, the same who is the head of the body, the Church." This unity of authorship and headship over the domains both of nature and grace necessarily involves a corresponding unity and consistency of principle and aim in both. The great Lord of both domains can only have one mind and counsel in both, and when he came as a Redeemer, it could not be to unsay the Yea which he had pronounced as a Creator; but he came to redeem every loss entailed by sin, to undo every forfeiture provoked by guilt, and, among the rest, therefore, to restore again to man, by a new redemption gift, man's portion and patrimony in this world, as long as either the individual man or the race has need of it.

But we are not left to inferences, however safe and legitimate, on a subject of such deep interest to us.

"Blessed are the meek," said our Lord, "for they shall inherit the earth." He had previously said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" and that promise came first and was oftenest insisted upon, because the kingdom of heaven is better, infinitely better, than the inheritance of the earth. But the earth is a reality still, and its patrimony is worth much to men, though not worthy to be compared with the coming glory.

Remember also the remarkable words of our Lord on another occasion: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time; houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." The earthly losses and bereavements were not to be compensated only by spiritual gains, but by gains as earthly as themselves, in addition; for instead of merely a few houses and lands, which they could think of as their own, as between them and their fellow-men, they would be able to think of and enjoy the whole round world as their heritage, as between them and God. As Cowper, when he writes thus of the Christian man, has so beautifully expressed it, and with such a deep insight into this part of Christian truth:—

'He looks abroad into the varied field
Of nature, and though poor perhaps compared
With those whose mansions glitter in his sight,
Calls the delightful scenery *all his* own.
His are the mountains and the valleys,
And his the resplendent rivers, *his* to enjoy
With a *propriety* that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say, My Father made them all."

What is this high strain of Christian thought and feeling but the echo in the poet's soul of those wonderful words of St. Paul, which again were but echoes of a Divine voice speaking to him from heaven: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and you are Christ's, and Christ is God's." "Every creature of God is good, and nothing is to be rejected if received with thanksgiving, for it is hallowed by the word of God and prayer." Nay, the apostle goes further back than this, he penetrates deeper still into the mind of God in the earthly creation; for, speaking of meats which some would enforce abstinence from under a false notion of sanctity, he declares, that "God created these, for the use, the thankful use, of those who believe and know the truth;" as though no others had the rightful use and possession of them; as though believing and truth-enlightened men were the only kind of possessors and users that entered into God's design. Upon which passage Calvin has this remarkable note: "And truly, to speak strictly, it is only for his own children that God has destined the whole world and all that is in it, on which account they are also called the heirs of the world. For upon this condition was Adam at first constituted lord of all things, that he should abide in obedience to God. His rebellion, therefore, against God, deprived him, along with his posterity, of that right of dominion which had been conferred upon him. But since all things are subjected to Christ, we are restored to our whole inheritance through the benefit of his work, and that by means of faith in him. Wherefore unbelieving men are, as it were, thieves and robbers of everything which they use and possess."

You see now, then, the bearing of science, art, and industry, upon the redemption work of Christ, and upon the occupation and use of the Christian patrimony. The earth and its fulness is included in the inventory of

that patrimony. These very agencies, which men on both sides of the Christian question are so apt to dissociate from all Christian connections and relations, are engaged in the interest of the Christian Church, and are a part of the complex mechanism of means and appliances by which the Church is at last to become head of the world, and to take possession of all things.

Professor Lorimer was often interrupted by applause, and sat down amid hearty cheers.

Dr. M'Crie then addressed the meeting, explaining the arrangements for the winter session, and enlarging in expressive terms on the work of evangelization open to Presbyterians in England, and on the importance of extending cordial support to the College.

Dr. Hamilton proposed a vote of thanks to Dr. Lorimer for his admirable lecture; and, taking up the idea of the multiplicity and beauty of man's works in the International Exhibition, dwelt in a most eloquent manner upon the fact that man is God's chief work, and that all which arises from the capacities of the creature was first placed within him by the Creator.

The vote of thanks was seconded by Peter Bayne, Esq., A.M., editor of the *Weekly Review*, who characterised the lecture as profound, comprehensive, and eloquent, and hailed it as an earnest of the intellectual and moral power represented in the English Presbyterian College.

The vote was cordially responded to, and the thanks of the meeting were gracefully conveyed to Professor Lorimer by the Moderator.

Dr. Scott, of San Francisco, and Dr. Hoppus, having made a few appropriate and forcible remarks, the meeting joined in singing a doxology, and the benediction was pronounced by the Rev. Mr. Redpath.

WHAT LED TO DR. GUTHRIE'S BECOMING AN ABSTAINER.

In the course of an address lately delivered at Belfast, Dr. Guthrie said: I was first led to form a high opinion of the cause of temperance by the bearing of an Irishman. It is now, let me see, some twenty years since I first opened my mouth in the town of Belfast. Having left Belfast and gone round to Omagh, I left that town on a bitter, biting, blasting, raining day, cold as death, lashing rain, and I had to travel, I remember, across a cold country to Cookstown. Well, by the time we got over half the road, we reached a sort of inn. By this time we were soaking with water outside, and as these were the days of toddy-drinking, we thought the best way was to soak ourselves with whisky inside. Accordingly we rushed into the inn, and ordered warm water, and we got our tumblers of toddy. Out of kindness to the cab-driver, we called him in. He was not very well clothed; indeed, he rather belonged in that respect to the order of my ragged school in Edinburgh. (Laughter.) He was soaking with wet, and we offered him a good rummer of toddy. He would not taste it. "Why," we asked, "will you not taste it? What objection have you?" "Why," said he, "please your reverence, I am a teetotaller, and I won't taste a drop of it." (Applause.) Now that was the declaration of the humble, uncultivated, uneducated Roman Catholic cabman. It went to my heart, and went to my conscience; and I said, if that man can deny himself the indulgence, not for his own sake, but for the sake of others, why should not I, a Christian minister? I felt that, I remembered that, and I have ever remembered it to the honour of Ireland. I have often told the story, and thought of the example set by that poor Irishman for our people to follow. I carried home the remembrance of it with me to Edinburgh. That circumstance, along with the scenes in which I was called to labour daily for years, made me a teetotaller. (Applause.) I wish, ladies and gentlemen, that you should understand the ground on which I stand. There are two parties engaged in the total abstinence cause. We work to the same end, though we do not exactly embrace the same principles. I wish everything to be above-board. I do not agree with my friends of the total abstinence cause who think that in the use of these stimulants there is anything absolutely sinful. No; it is on the principle of Christian expediency I am a teetotaller. I don't quarrel with those who, as the Americans say, "go the whole hog." (Laughter.) I don't see why we should quarrel. We may be on different rails, but the terminus is the same. That is the ground I stand on. I was driven to that ground by the feeling that if I were to cultivate what Dr. Chalmers called the out-fields, if I were to bless humanity, if I were to win sinners to the Saviour's feet, if I were to build up souls from the wrecks of the Cowgate and the Grassmarket of Edinburgh, I must become a total abstainer. (Applause.) I felt it necessary that these poor people should abstain, otherwise they could never be reformed—that drink was the stone between the living and the dead, and that stone must be rolled away. It was the demon that met me at every path. Dr. Guthrie having stated that, according to his experience, the vice of drunkenness prevailed less in the upper than in the middle and

lower classes of society, entered into a lengthened and eloquent explanation of the great service rendered to Scotland by the operation of Forbes Mackenzie's Act, and concluded his address as follows: I am one of the few total abstinence ministers in Edinburgh. I am a total abstainer on principle; and I am bound to say it, that I do as much work upon water as any man on wine, and far more than many of my brethren do on wine. I have tried wine, and I have tried water. I am far healthier on water than I was on wine. (Loud applause.) My adage is, and I want that to be the adage of every man: "Water, water everywhere, and not a drop of drink." (Laughter.) Since I became a total abstainer my head is clearer, my health has been stronger, my heart has been lighter, and my purse has been heavier; and if these are not four good reasons for becoming a total abstainer, I have not a word more to say on behalf of total abstinence. (Loud cheers.)

SOCIAL MEETING AT RIVER TERRACE, ISLINGTON.

A SOCIAL meeting of the congregation of River Terrace Presbyterian Church and friends was held in the lecture-hall beneath the church on Monday evening. The lecture-hall was well filled, there being between 300 and 400 persons present. The chair was taken by the Rev. Mr. Davidson, who has recently been inducted as Presbyterian Minister in River Terrace. After the company had partaken of an excellent service of tea and cake, and had joined in singing a hymn,—

The Chairman addressed the meeting as follows: My dear Christian friends,—I have no doubt we all feel this evening that we have cause for gratitude and praise—*you*, that the days of your congregational widowhood are ended; and *I*, that I find myself married to so united and warm-hearted a people. I need not say what pleasure I feel in meeting you to-night, on the occasion of our first social reunion—our *induction soireé*, as we may call it—for though it is now two months since the induction took place, we have hitherto had no opportunity of meeting one another in this friendly and social way. It is not without advantage, however, that this meeting has been postponed, as during the interval we have had the opportunity, in some small measure, of becoming acquainted with each other, and, as I trust, of gaining each other's confidence. We have furthermore, under the blessing of God, seen the tide of favour and prosperity begin to return, and have, as I hope, launched forth upon a career of increasing usefulness. It was, I assure you, with considerable misgivings that I entered upon this sphere some eight weeks ago. I felt there was something of rashness in the experiment. The long rows of empty pews seemed to sound in my ear, "Ichabod," the glory has forsaken this place; and I feared that a few months might indicate that I had made a great mistake. I begin to be of a different opinion, and that opinion is largely based upon two or three cheering considerations. First, there is the thorough unanimity and cordial good-will of the existing congregation. If the nucleus be not very *large*, it is at all events very *good*. There is no offending member; but, on the contrary, every one is more hearty than another. Let us encourage the social spirit, my friends, the spirit which animates such meetings as the present. And the only way to evoke a general glow of the social spirit is to act upon the scriptural maxim, "A man that has friends must *show* himself friendly." Some people have said to me, "Oh, you Presbyterians are so cold, so stiff—no geniality, no warmth about you. You don't come forward, you don't speak to one." I have asked, "Did *you* ever make any friendly advance—did *you* speak?" Oh, no, they had not done that. They expected there was to be no thawing of the ice on their side; it was all to be on the other. That is not the way to promote a social spirit. We must approach each other, get into intercourse, and see whether the touch of a warm hand, the smile of a frank face, will not thaw the ice of chill social reserve. In the second place, there is a growing conviction in my mind, that in London, and especially in Islington, the preaching of the simple Gospel, without mysticism or affectation, will meet with success. If a man sincerely and earnestly presses the claims of Christ upon the people, depending, not on the refinements of philosophy, not on the brilliancies of rhetoric, not upon any form of sensation preaching, but upon the might of that name, he will succeed. It is encouraging that, in this quarter, we are not thwarted by an exclusive or sectarian spirit. All who believe in the Lord Jesus Christ are disposed to rejoice in the efforts of others to proclaim the truth as it is in Jesus. Under these circumstances I have good hope that, by the blessing of God, the Presbyterian Church of River Terrace will grow. A celebrated Doctor in Edinburgh said to me before I crossed the border, "Ah, England is the land of *promise!*" That seemed encouraging. He went on, "But Scotland is the land of *performance*." I venture, however, to believe that England may prove, in relation to the

Presbyterian Church, a land, not of promise only, but of performance also. In the third place, I am confirmed in the favourable view I take in our prospects by the large number of young men who are beginning to flock to our sanctuary. Islington is largely inhabited by young men who have business engagements in London. Some of these are Presbyterian from their early associations in Ireland and Scotland, and it is natural for them to come to a Presbyterian place of worship. But intelligent young Englishmen in the neighbourhood take an interest in the Presbyterian Church, and when the Young Men's Christian Association in connection with the congregation is fully established, it will be an additional instrumentality in attracting young men. In the fourth place, the more I hold intercourse with intelligent Christians, the more I am convinced that Presbyterianism is a system well adapted for England. Some people say, "Oh, your Presbyterianism is well enough for Scotland or the North of Ireland, but it won't do here. The English will be either Episcopalians or Congregationalists." I do not believe a word of it. Presbyterianism I hold to be a system profoundly in harmony with the principles of the British constitution, *peculiarly* English because peculiarly *representational*, and commending itself to sagacious and moderate minds by being equally removed from oligarchy on the one hand, and democracy on the other. At the same time, I cannot too strongly state, that my mission here is not to *Presbyterianize*, but to *evangelize*. My ambition for this church is not that its members be called Presbyterians, but that, like the members of the church of Antioch, they be called Christians. In order that pastor and people may co-operate towards a result of good, I would offer one or two suggestions. In the first place, I would ask you to come punctually to church. That great divine, Dr. Alexander, of America, once met a lady of his congregation, and thanked her particularly for the support she had been to him in his ministry. She expressed some surprise, as she was not of a very active or demonstrative disposition, and did not take much part in the work of the congregation. "How," she asked, "had she ever supported him in his ministry?" "You have always," he said, "been in your place in church. I was sure, when I looked in your quarter, to have a glimpse of encouragement, and you have thus contributed very much indeed to aid me in my ministry." I assure you, my friends, that you will render me effective practical assistance by being constant and punctual attendants in church. In the second place, I call upon young men to come forward and engage in the Christian activities of the congregation. Let them become, for example, Sabbath school teachers. They will find that the teacher is always a successful learner, and that he that watereth is watered himself. In the third place, let every one of us do something to advance the welfare of the church. How we may co-operate it is impossible to say; but each one, guided by observation and discretion, and aided by the Spirit of God, may do somewhat. Then, by the blessing of the Most High, will this church emerge from the clouds of its comparative despondency, and, rising like some tall cliff above the storm, show, resting on its brow, the sunlight of Christian prosperity. (Mr. Davidson was listened to with the deepest attention, and with frequent expressions of assent and applause. He sat down amid hearty cheers.)

Mr. Paton then said that he had been one of the deputation which had proceeded to Manchester to prosecute the call to Mr. Davidson. He had found the task of the deputation no easy one. It was with real pain that he helped to sever a tie which he saw to be so close and tender as that between Mr. Davidson and his former congregation. The affection they bore him was evidently no strained or affected feeling, but a deep, downright, honest affection of the heart. When they saw, however, that the River Terrace people were to take Mr. Davidson away, and that Mr. Davidson himself recognised that the claims of the London congregation were paramount, they entreated the deputation to perform towards Mr. Davidson faithfully and tenderly those duties which a congregation owe to their pastor. He hoped they would do so, and he thought that Mr. Davidson would feel that they welcomed him from the heart. He was anxious to say that he looked with the greatest respect upon the gentlemen to whom he referred in Manchester, and regarded it as natural and honourable that they should wish to retain such a minister as Mr. Davidson. (Cheers.)

Mr. Fluker then came forward to propose a list of trustees. He jocularly said that he did not vote in the late elections; but he now welcomed Mr. Davidson cordially, and could tell him that no heart in the congregation beat in warmer sympathy with him than that within his breast. He would join the rest of the congregation in applying to River Terrace the lines of the poet and saying, "Now is the winter of our discontent made glorious summer," &c. He proposed the following trustees:—Messrs. William Watson, John Lamont, J. E. Hill, Alex. Paton, Hugh Tweedy, W. Mossman, J. Fluker, Peter Forbes, James Smart, W. Nicholson. (Cheers.)

The motion was seconded by Mr. Nichol-

son in a very lively and humorous speech, in the course of which he bore warm testimony in favour of Mr. Davidson, whose friendship he had enjoyed since boyhood. Mr. Nicholson was frequently interrupted by the plaudits of the meeting, which unanimously approved of the list of trustees. The Chairman then called upon the—

Rev. Dr. Hamilton. He said that he took a special interest in River Terrace congregation, over which, during an interregnum of a year, he had exercised a kind of superintendence. He could not but recollect also, that River Terrace had been the scene of the labours of that man of God, John Macdonald. It was, therefore, with feelings of deepest thankfulness to God that he saw a minister so devoted, so able, and so experienced as Mr. Davidson installed as pastor of River Terrace Church. He would bespeak for him the co-operation of his flock, and in particular he would urge them not to impede him in his work of sermon preparation. Intellectual labour was the severest of all forms of toil, and the composition of a sermon entailed not only intellectual exertion, but drew upon all the energies of the soul—upon the whole man. A congregation, he urged, ought to leave its pastor three days in every week, during which he was not to be taken out to meetings or disturbed with calls. Persons were apt, in a thoughtless, unintentional way, to look in upon their minister, one after another, until the best hours of his day were past, and he was indisposed for further exertion. "I shall stay only one minute," they all said; but he (Dr. Hamilton) had never known an instance in which this estimate of time proved correct. Nor was it only the time that was taken up. The train of ideas was broken, often irrecoverably broken, by those visits. The case corresponded precisely to what happened sometimes to the fowler. He arranged his net in the vicinity of some ditch or hedge, and lay concealed, looking out for game. At length, on the far horizon, he saw the fluttering wings, and gradually they drew nearer, and now the bright feathered creatures were sporting on the very edge of the net. Suddenly, some ill-starred clodhopper, or rollicking miscreant, stepped upon the scene, and in a moment they were all on the wing, and the fowler could only watch them hopelessly as they sped away to distant fields. So he had often seen the coy ideas flutter, half-seen, half-guessed, into the sphere of mental vision. His net was arranged, his every faculty was on the watch: now, he thought, give me but half-an-hour, and they will be secured. Lo! there is a ring at the door. The Rhoda of the pastoral hermitage answers the summons, and with fatal facility admits—not Peter—but some far less welcome visitor, who will detain me "only a minute," but who meanwhile startles away for ever the almost netted ideas. (Great applause and laughter.) Congregations did not know how much they deprived themselves of in this way, and he would urge upon the congregation of River Terrace to be considerate in their claims upon their minister. Dr. Hamilton concluded with some admirable practical advice to young men and others, with a view to their rendering themselves useful in promoting the growth of the congregation. On sitting down he was greeted with warm applause.

Mr. Peter Bayne, editor of the *Weekly Review*, then made a few remarks on Presbyterianism and the position of the Presbyterian Church in England. He said that he did not find in the New Testament any sharp-cut model of Church government and discipline, and that the Spirit of God had, in various states of society, made use of an Episcopalian, a Presbyterian, or a Congregationalist instrumentality, in order to bring the truth of God to bear on the souls of men. At the same time the grand characteristics of Presbyterianism appeared to be clearly indicated in their *principles*, in the Word of God. The chief of these characteristics were the equality of all Christian pastors, the institution of ruling elders in addition to those who ministered in word and doctrine, and the recognition of a Church unity in the body of congregations as well as in the individual congregation. Without casting any slur upon Episcopacy on the one hand, or Congregationalism on the other, Presbyterians might maintain that their system, conformable in its great outlines to Scripture, approved itself to common sense as being that mean between extremes which, from the days of Aristotle, had been reckoned golden. As for the Presbyterian Church in England, the spectacle it presented was, in some sense, melancholy. Two hundred years ago, Presbyterianism had suffered a defeat in England—it had been hurled from the Established Church. But its defeated and shattered forces were greater then than its united force now. Two thousand Presbyterian ministers witnessed for their principles in 1662—and where could we count 2,000 Presbyterian ministers now in England? An influential paper—the *Saturday Review*—said the other day, that Presbyterianism was absolutely extinct in England. That was not true. Presbyterianism had lately made rapid strides in England. But it was a partly excusable statement, as Presbyterianism had not made itself *visible;* it had no place, for instance, until very lately, in the newspaper press. Congregationalists, Wesleyans, Romanists, Unitarians, had been

represented in the press—Presbyterians had not. He thought that, without any sectarianism, Presbyterians might cherish the ambition of seeing their Church in its due place among English denominations—that they ought to feel an interest in Presbyterian questions and strive, to promote a consciousness of unity throughout the body—that, above all, they ought to look forward to a union between the English Presbyterians and the United Presbyterians (loud cheers); a union which would flash like a torch in the eyes of the Christian world, and secure, once for all, for the Presbyterian Church, the place to which it is entitled among the denominations of England.

The congregational choir now sung a hymn with great effect. Mr. Carruthers next spoke upon the establishment of a Young Men's Christian Association at River Terrace, enlarging in an able manner on the benefit of such a society in calling forth the independence and the intellectual activity of young men, and contrasting the listlessness of young men of sincere piety with the strange and melancholy zeal of profligate youths in drawing away their younger comrades into the ways of vice and ruin.

Mr. Lamont said that he had accompanied Mr. Paton to Manchester to prosecute the call from River Terrace to Mr. Davidson, and he could say also that his heart smote him in taking Mr. Davidson from a people who valued him so highly and who loved him so well. The deputation had been as meek and conciliatory in their demeanour as possible, but they could get only a niggard forgiveness from the men of Manchester. "Really," said Mr. Paton, to one tough, wiry Scotchman, "we did not covet your minister." "I was not saying you did," was the reply, "but your own conscience seems to have convicted you." (Laughter.) We saw it was useless to plead with that man. Having brought Mr. Davidson from Salford, the congregation of River Terrace were virtually pledged to treat him Christianly and kindly. As for Presbyterianism, he might mention that an intelligent Independent had said to him that the tyranny sometimes exercised by coarse, uneducated, heartless men on Congregationalist ministers was "scarifying." The principles of common justice required that, in cases of this sort, there should be some court of appeal where the oppressed minister and his oppressor might be heard by impartial third parties. One thing he would strongly say—that Presbyterianism was no Scotch institution. Presbytery was known in the history of England. He, as an Englishman, felt that there was nothing un-English, nothing peculiarly Scotch, in the Presbyterian Church. (Great applause.)

The Chairman here observed that all the office-bearers in River Terrace Church, except one, were Englishmen.

The Rev. Mr. Hastie, Presbyterian Minister of Victoria, being invited by the Chairman to make a few remarks, expressed the satisfaction he felt in being witness to the prosperity of the church of John Macdonald. In the distant land from which he came, society was thrown out of its conventional gearings and back on first principles, and there Presbyterianism was vindicated by its admirable practical working. The Presbyterian Church was in Australia on a level with the Episcopalian. Nay, more, the Episcopalian bishop, a man of large sympathies and broad views, who considered the interests of Christianity, not the interests of sect, had done homage to the principles of Presbyterianism by taking steps towards the institution of synodic government. The union of Presbyterians in England had been referred to. The Church to which he belonged in Australia had had the honour to set the example of union to the various branches of the Presbyterian Church, and he could testify that union had proved beneficial. The united Church had exhibited none of those bickerings which timorous persons had apprehended, but on the contrary had exhibited perfect harmony. And during the few years which had elapsed since the union, it had grown by one-third. (Loud cheers.)

Mr. Hill having given an interesting account of the state of the Sabbath school, in which, he said, there were 290 scholars and twenty-nine teachers, and read a clever and humorous poem, introducing the names of all the gentlemen who teach in the school,—

Mr. Watson proposed a vote of thanks to Dr. Hamilton for his kindness in being present, and for the active interest he had ever taken in River Terrace congregation.

The vote was carried by acclamation.

Dr. Hamilton expressed the warm feelings with which he reciprocated the affection and regard of the River Terrace congregation. He took occasion to say that, whereas Presbyterianism in England had been for hundreds of years unrepresented in the press, it was now represented by the *Weekly Review*, a paper which he characterised in terms of the highest approbation. He pointed out the importance of such a paper in making Presbyterianism felt and known in England, and declared that not only Presbyterianism, but politics, art, and literature, were treated in its columns in a masterly manner. He very earnestly pressed

upon the denomination the duty and benefit of supporting the *Weekly Review*.

One part of the proceedings of the evening was the presentation of a handsome pulpit Bible to Mr. Davidson. A vote of thanks to him for his conduct in the chair, and another to the ladies for their services on the occasion, having been carried by acclamation, the meeting was dismissed with the benediction. Dr. Edmond, of Highbury United Presbyterian Church, intended to have been present, but was unavoidably prevented.

Correspondence.

To the Editor of the English Presbyterian Messenger.

Newcastle, Oct. 4th, 1862.

Dear Sir,—I am sorry Mr. Reid has obliged me again to trouble you. My statements respecting the Hexham case were made with great caution, and with a full conviction of their truth. Mr. Reid, however, denies their correctness, and apparently with great confidence. Well, Mr. Editor, you and your readers shall judge whose version of the Hexham case is the correct one.

1. Under number one, Mr. Reid quotes my statement that the Presbyteries on neither side was apprized of what was going to take place till the union was over, and then he says, "Not at all. The Presbyteries on both sides were apprized of what was going to take place;" and further, "that the union was not entered on till after our Presbytery had appointed a committee to consider the whole case, and report." Well, I shall adduce Mr. Reid as a witness against himself, and shall prove by his evidence the correctness of my own statements.

Here is an extract from the document which Mr. Reid, as Clerk to the sister Presbytery, transmitted to our Presbytery:—

> John Knox Church, Newcastle-on-Tyne, 24th day of February, 1862, which time and place the Presbytery of Newcastle, &c., &c., being met and duly constituted,
>
> "The Clerk, as Convener of the Committee appointed at last meeting to ascertain the number of adherents to our church at Hexham, reported that he had communicated with parties there, and laid on the table a letter from Mr. James Meston, an elder of the church, in which it was stated that on Sabbath, the *sixteenth day of February*, a portion of our congregation, in conjunction with the United Presbyterian congregation at Hexham, had taken actual possession of the English Presbyterian Church there, and that the adherents of the English Presbyterian Church were thus extended."

Then follows their deliverance on the case, and the whole signed "John Reid, Presbytery Clerk." Well then, according to Mr. Reid's own showing, the union has existed over two Sabbaths before the case came to *their* presbytery.

Their deliverance was laid before our Presbytery on the 4th of March. This was the first official intimation which we had received on the subject from any quarter, and by this time three Sabbaths have passed over, and the union has continued, the parties regularly worshipping together. Our Presbytery, on the 4th of March, appointed a Committee to consider the whole case. Mr. Reid says, in the October Messenger, "The union was subsequent to the appointment of this Committee," whilst the official document of his Presbytery which he, as Clerk, transmitted, says that they went together on the 16th of February, and his letter admits that the "Basis of Union" was in existence and presented to them on the 24th of February, and I don't think that he would deny the existence of the "Basis of Union" prior to the 16th of February, or that said basis was substantially agreed to prior to the junction of the two congregations on the 16th February.

Our Committee met twice during March, and reported to the Presbytery on the 1st of April; so that the congregations had been worshipping together as one united body for seven Sabbaths before the case was fairly entered on by our Presbytery, and for two Sabbaths prior to the case coming before the sister Presbytery. I think, Mr. Editor, you will agree with me that I have disposed of Mr. Reid's No. 1, and now for

2. Mr. Reid quotes from my letter as follows: "We instructed our Clerk, in sending the resolutions to the sister Presbytery, to convey our fraternal regards, and say that we would be happy to have a conference with them in any way that might be mutually agreed on."

Well, in proof of this, I send you an official extract from our Minutes, duly attested by our present Clerk:

"Newcastle, 1st April, 1862.

"The Presbytery met, was constituted, and

"*Inter alia*,

"It was now moved that these resolutions be communicated to the English Presbyterian Presbytery of Newcastle, and that the Clerk express our fraternal regards, and say that should a conference be deemed necessary by the sister Presbytery, this Presbytery will be happy to meet their wishes in any way that may be mutually agreed upon."

(Extracted from the Minutes this third day of October, 1862, by Stephen Wallace, Clerk of the United Presbyterian Presbytery of Newcastle-on-Tyne.)

The above could be attested by every member of Presbytery who was present at the time.

You will thus see that my statement about a conference was quite correct. That this part of our Minute had been overlooked in making the extract is a matter of regret. The venerable Mr. Pringle, in the eighty-second year of his age, was our Clerk at the time, and was not aware, till the appearance of Mr. Reid's letter, that any mistake had been made.

3. In order to dispose of No. 3, I have only to quote the following part of one of our resolutions on the case: "At the same time, the Presbytery cannot help expressing its regret that more time was not allowed for prayer that the Divine blessing might rest on the union, and for consultation with the respective Presbyteries." I have not the resolutions at hand, and quote from memory; but the above is substantially correct. And this expression of regret is a pretty distinct intimation of our displeasure at the hurried and irregular manner in which the union took place. I shall be exceedingly sorry if, for the vindication of my own truthfulness or my church's honour, I should have to trouble you again.

The spirit of your own note was all I could wish.

I am, yours very respectfully,

GEORGE BELL.

[Really our respected correspondents must allow us to bring this controversy (which appears to us one of mere words) to a close. Mr. Bell declares the union of the two congregations to have taken place at a certain date, meaning thereby that at that date they began to worship together. Mr. Reid fixes the union at a later period, meaning thereby the time of its being ratified by the Presbyteries; and both are equally correct. Mr. Bell quotes a minute of his own Presbytery, which ought to have been sent to that of the English Presbyterian Church along with the other documents, but was omitted, to prove that his Presbytery desired an interview with the other. Mr. Reid states that no such desire was ever intimated to his Presbytery. Here, too, both are equally correct; but we may add, that the said minute is most happily dated the 1st of April. Mr. Reid complains that the United Presbyterian Presbytery did not manifest any displeasure with the conduct of the disaffected party who occasioned the schism; and Mr. Bell shows that they expressed regret, which, in his opinion, implies displeasure. Now, if these remarks are correct, and if our respected brethren will look at the subjects of their dispute dispassionately, we are sure they will see no reason for reflecting on one another, but will rejoice to forget all that is past, and to shake hands over a dead controversy.—ED.]

THE SYNOD'S SCHEME.

WE beg to call the attention of the Conveners and other office-bearers connected with the schemes to the following:—

To the Editor of the English Presbyterian Messenger.

SIR,—It has been customary for the committees of the Synod's schemes to send for distribution to the congregations on the Sunday previous to the collection-day the report of the previous year's work and funds, so that the people may be fully informed of the position and necessities of each scheme, and stimulated to give accordingly.

This year the report of the Foreign Missions arrived for distribution in August, the collection having been already made in June. The report of the School Fund has not yet been distributed, and the collection was made in August; so that when it does reach the congregations, the opportunity

for influencing them by it will have passed.

My attention has been called to the fact, that no Home Mission subscriptions have been reported for several months. Are there none to report?

AN OFFICE-BEARER.

Manchester, October 2nd, 1862.

NEW SOUTH WALES.

To the Editor of the English Presbyterian Messenger.

Sydney, New South Wales,
22nd July, 1862.

MY DEAR SIR,—Many of your readers may be interested to hear of me. I therefore send you this brief communication. I left Gravesend on the 3rd March, in the *Colonial Empire*, for Sydney, New South Wales. We sailed well for a day or two, when we encountered a severe gale in the Channel, which led us to seek refuge in Ryde, Isle of Wight, for nearly a week. On the 13th we sailed again. We had light winds most of the way, with a brief exception. We sighted one of the Madeira group on the 27th March, the Grand Canary on the 29th, and crossed the equator on the 13th April. For near four weeks we were in the tropical regions under a vertical sun, but did not suffer so much as we had anticipated from the heat. We were south of the Cape of Good Hope on the 16th May, and at Bass's Straits on the 16th June. We saw the Australian coast on the 19th and entered Port Jackson on the 22nd. The mail steamer had left only about twelve hours before our arrival. I received a cordial welcome from my congregation and Presbytery.

The passage was remarkably fine, though very long. We had no storm, and were favoured with many comforts. Every convenience was on board, so that we had very much to be thankful for. My wife was poorly most of our easterly course in the Southern seas; but the children and myself were very healthy.

We had an excellent captain, a man of God as well as a skilful seaman. He favoured me with many opportunities of usefulness. I preached twice every Sabbath, at eleven a.m. and seven p.m. The crew attended very regularly, and the passengers, whose number was limited, and chiefly first-class, improved much in their attendance. I taught a Bible class of six young men belonging to the crew. These were generally taught by the captain, but he wished me to take the exercise, which I did very gladly and with hope that it was not in vain.

Every Friday evening I lectured to the men, taking up no alternate weeks those passages of the Gospels which were spoken by our Lord on board ship, by the sea-side, or to seamen, and on the other Fridays giving a lecture on more general subjects, such as the History of the Bible, the Writings of Working Men, the Dangers Ashore, Biographies, &c. These were well attended.

Every evening I conducted worship in the saloon, and for some time taught daily several of the sailors to read and write. I was thus kept busy, and with domestic care had little leisure for study and none for *ennui*.

It was quite refreshing to see the ship on the Sabbath. No work was done but attending the sails, the helm, and the cooking. Quietness as marked as in any rural Scotch parish, prevailed. This, as well as the good conduct, great order, and regularity of the men, was due to the discipline and Christian character of Captain Ross.

Thrown, as one is on board a passenger ship, into a miniature world, there are many difficulties in a minister's way, and he requires great prudence in all his conduct. This is all the more necessary if he has, as I had, a family with him. I wonder now that special counsels have not been given to those ministers who go long voyages. I found several things of great service: 1st, I made a rule with myself not to speak of any passengers to another or to the captain, and I kept that rule; 2nd, to obtrude no denominational peculiarities on a people of mixed profession; 3rd, to make my services short; 4th, to avoid all conviviality (you know I am an abstainer, but I saw and heard the necessity of this more than ever on board ship); and, 5th, to remember that I was a minister of Christ. Thus, I found my position and influence improve as we advanced, and from my fellow-passengers, most of whom were worldly, I received a cordial vote of thanks for my services ere we separated. There were some to whom the Bible and religious worship were an abhorrence. But these, though they endeavoured to push both aside at the outset, were themselves isolated for their profanity, and irreverence, and scandal.

There is a great work to be done in our mercantile marine; but if all commanders were like Captain Ross, the

opportunity for benefiting sailors would be greatly extended, and British seamen made a blessing to the world. A faithful, consistent, and prudent minister will not fail to receive respect from sailors. From passengers, too, such will at length reap his reward. Would that all our ministers would consider well and be put upon right plans of action when going a voyage. For my own ministerial happiness on board the *Colonial Empire*, I owe much to the kind counsel of Mr. Duncan, of Gordon Square, London, one of your own elders, to whose hospitality and service I and others have been indebted. The captain was also useful to me.

Through your pages let me bear my affectionate regards to many brethren and friends whose friendship it was my happiness to enjoy in England, and whose regard for me will, I am sure, welcome this notice of the safe arrival of myself and family in Australia. May the Presbyterian Church in England prosper and be greatly blessed with a faithful ministry and a praying people.

I am, yours very sincerely,

ROBERT STEEL.

Missions.

CHINA.

THE following very encouraging letters have just been received by the Convener:

Yam-tsan, Swatow,
June 20th, 1862.

MY DEAR DR. HAMILTON,—You will be glad to hear that on Sabbath, June 1, Mr. Smith and I had the delightful privilege of receiving by baptism into the Church of Christ in this place eight adults, the first-fruits of our mission in Yam-tsan. Of these eight, three are men and five women; one of the men is above sixty years of age, and three of the women are widows.

So far as we could judge, all of them gave evidence of sincere faith in the Lord Jesus; and, though both their knowledge and experience are very limited, they have been able, by his grace, we trust, to endure no little reproach for the Gospel's sake. One of the women is a very interesting person. Since Mr. Burns came here in the beginning of last year, this woman, by name Hang-Sim, turned from idols to serve the living and true God. She was formerly a very zealous vegetarian, hoping thereby, in accordance with the Buddhist doctrine, to secure some merit. She now rejoices in the merits of the Lord our Saviour; and, with true missionary spirit, is a frequent preacher to others, telling them of the Saviour she has found. In several villages not far from Yam-tsan dear old Hang-Sim has oftener than once made known the glad tidings to her female acquaintances, and at present she is away on one of her "missionary tours." She reminds me of your London Bible-women, only it is our little hymn-book rather than the Bible that Hang-Sim uses, for the former is written in the vernacular of Tie-Chin, and therefore more easily read.

This woman was the first Chinese I was privileged to baptize, and it was, as you may suppose, a time of solemn and grateful interest to me when, at length and *just* two years after arriving at Shanghai in the good ship *Challenger*, I was graciously permitted to take part in the admission into the Church of God of converts from the heathenism of China.

On the afternoon of that same day we all met around the table of the Lord. There were, including Mr. Smith and myself, in all fifteen communicants, the largest number in connection with our mission that has as yet met in Tie-Chin. It was the first occasion on which I conducted the Communion Service, and thus, on several accounts, June 1st, 1862, is a day I am not likely to forget.

I should have mentioned that on that same day two infants, children of two of those received, were baptized; and now, including these and the family of A-Kee, our assistant here, the little flock in Yam-tsan numbers sixteen souls. I am sure you will all unite with us in giving thanks and praise to the Lord for what he hath done for us, and in praying that multitudes may be brought into his fold from among this people.

The infant church very soon experienced, in some of its members, the truth of our Lord's saying, "If they have persecuted me, they will also persecute you;" for on the evening of the day of their baptism, as three or four of the women were returning from worship, they were attacked by some fellows of the baser sort. One of them was kicked for attempting to remonstrate, and another, with her infant child, thrown down, dragged along the ground, and brutally insulted. The men who committed this cowardly assault boasted of it, assigning the fact that the women were worshippers of God, as the only reason that moved them. Mr. Smith and I remonstrated with the village elders, and on letting it become known to them that Christians were by treaty entitled to protection from persecution, and that, unless some step was taken by them to restrain the ill-disposed of the village from such acts as had lately been perpetrated against those who worship with us, we might, through our consul, claim the right granted, they made an apology and some reparation, and promised that for the future the Christians should not be so molested. Thus the matter ended, and for the present we enjoy outward peace.

There are several, both men and women, who meet for worship almost daily, but who have not yet professed themselves Christians, or who, if they have requested baptism, did not seem to us ready for that ordinance. Of some of these we cannot but entertain good hope, and we would specially ask the friends of China among you to pray for such, that they may be enabled boldly to confess the name of Jesus, casting away all connection with, and participation in, the idolatry of their countrymen. With some of these inquirers it seems evident that the fear of persecution is that which chiefly hinders them. May they receive the gift of an overcoming faith!

While thus the Lord is gathering some of this people into his everlasting kingdom, they and their fellow-villagers are suffering much in the way of earthly wants. For more than three months this and the neighbouring villages have been at war with each other, one of those wicked and unhappy feuds now so common throughout Tie-Chin. In consequence of this the Yam-tsan people can neither venture to till their fields, nor go to sea in their boats. Whole acres of rich land, which, duly cultivated, yield three crops a-year, are lying waste, and many of the people half starving at home and idle all the day long. Truly Satan's bondage is a hard and cruel one! One's heart feels sore to see the earth lying waste, and the people in painful want, and, more sad than all, to see how the greater part by far refuse to turn unto Him who waits to bless them.

I have now been here since the 1st of May, and, though quite alone as regards the society of foreigners, yet enjoying the work so much that I have no desire to change my post. Let me ask your prayers, and those of all who long for the spread of the Redeemer's kingdom in this heathen land, that I may have grace for the work given me to do, and that "the little flock" here may increase and prosper. With much affectionate respect,

Ever yours most truly,

H. L. MACKENZIE.

Amoy, August 18th, 1862.

DEAR SIR,—We trust that about this time you will have the unexpected pleasure of seeing Mr. Douglas. He will give you all particulars regarding the progress of our work here, and it is unnecessary for me to allude to anything but what has transpired since he left us. Among other things he will no doubt mention that for the last few months there has been a considerable interest manifested in the Gospel, at a place about twenty miles inland from Pechuia. I lately spent eleven days among the people there, and was much interested in what I saw. Including old and young, there are from twenty to thirty persons who have come out on the side of the Truth, and who meet together for Christian worship. They are exposed to a good deal of opposition, and have had difficulty in getting a suitable place in which to meet. When I was there, one of those interested offered a room, which belongs to him, in an old and unoccupied house, and there we met for the first time on the 10th of this month. Two additional rooms in the house are to be rented for a small sum; and when some repairs have been made, the place may serve pretty well for a time. The people were collecting among themselves a small sum to repair the roof, and with

a little aid which the assistant and I gave them, I suppose they will be able to make the house habitable. The name of this new preaching station is Boey (Khen Boey), which translated according to the words, is Glen-end, but really means Glen-head. All is going on as usual at the old stations. Praying that you may be directed in seeking suitable agents to reinforce the mission here,

I am, sir, yours truly,
Wm. C. Burns.

CORFU.

Corfu, 11th September, 1862.

Dear Madam,—I feel that I ought to have written to you or Miss Webster about the Jewish Girls' School; but more difficulties have presented themselves than I anticipated. I looked about here for a suitable schoolmistress: I must say I have not been successful. There are various females educated sufficiently for what we require, but there are none of them of such a spirit, in regard to Jewish work, that they might be induced to give up present employment for that, even though the pay were better. I thought at first of Miss M., who has been absent, in Italy, for several months this summer with a private family. This trip will improve her much in the Italian language; but the *now widowed* mother cannot say what her daughter will do till she hears from her. On the whole, she, or even a younger sister, would perhaps be preferable to any here. They know something of the work; are favourites with the respectable Jews, several of whom have children in their school, which the youngest sister has conducted with success during the elder one's absence. Another great difficulty is the obtaining of a suitable place for a school-room. Every corner of Corfu is filled to overflowing with people, and houses are scarce and rents dear. I just met, the day before yesterday, the landlord of the former school-room, which, he says, may be vacant in the course of a month, when, the Jewish feasts being over, it will be a favourable time to begin. As to sending out a teacher, there might be advantages in such a step, but I feel certain that the expense of the school might thus be fully doubled. You could not offer less than you gave to Miss Greig—indeed, expenses are greater now in Corfu than they were then. I would be expected to offer the teacher accommodation, but as I am at present cooped up, I really could not do so. I must look out for a more roomy house, with a room large enough for a library, and in which to meet my soldiers and visitors of various grades, for at present I am much annoyed by the want of it. A stranger coming might also have no facility for languages, which ought to be a *sine qua non*. These circumstances are all nonplussing me, but I hope I shall see my way more clearly ere long. I shall, I think, secure the former school-room, if I can—"First the cage, then the bird," is prudent in Corfu of all places. No matter though two or three months' rent should be lost, I can have the place for my prayer-meetings, which I hold twice a week in the Episcopal Church; but I regret to say not with the same success as formerly in my own house. When I came to my present house, in April last, about thirty grown up men squeezed themselves into my largest room; how they packed themselves is still to me a wonder. I was compelled, by the intolerable heat, to adjourn to the church; and now I am glad to see from ten to fifteen. The heat has told upon us all, creating languor, both bodily and spiritually. We lost, also, about a dozen regular attendants, from the 2nd Queen's, when they left for Gibraltar; and their place has not been supplied from the 6th regiment.

There has been in the latter regiment a good deal of fever; but the cases of mortality have been very few this summer; not nearly so numerous as last year; and now that cooler weather has set in (but only yesterday), we shall hope that, through Divine goodness, the health of the garrison will be of the very best kind.

I regret to have to inform you that Mr. McKenzie, who has been a steadfast friend and hearer of my own for seventeen years, having, while well, rarely been absent from either morning or evening service, since I came to Corfu, departed this life on the 26th of August, in the close of his sixty-sixth year. He was not much more than nineteen years of age, and had only been a few months enlisted, when he was called on to stand the memorable three days' fight of Waterloo, in the ranks of the gallant 42nd Highlanders. He completed his term of twenty-one years in the regiment; was discharged as colour-sergeant; and was elected to fill the post of Curator of the

officers' library. The duties of this situation he discharged with fidelity, and gave much satisfaction, during the last twenty-six years. Many officers, now far from Corfu, who have profited from his attention and intelligence—for he knew the most of the books, inwardly as well as outwardly—will hear of his demise with regret. He was exemplary as a husband and father. He always showed much soundness in doctrinal truth; but towards the latter end of his days he gave full proof that his trust in the blessed Saviour was firmly fixed, and was not newly formed. "I bring," he said, "all my sins to the Cross of Christ; and I trust He has taken them all away from me." He was fully conscious till within a short time of his death; and only once, three days before it, did I perceive the least wandering—his thoughts seemed to recur to some former events. He said, "Now my time for *sodgering* is past; my orders are to march my company to the beach, and see them on board; then I leave them!" Poor man! I saw he was fast approaching the *beach!* An illness of ten months had worn his once stout frame to a skeleton; but never a murmur of impatience escaped his lips. When I was rising from prayer with his family, about a week before his death, he seemed to consider himself near the verge; he grasped my hand, and said, "Farewell time, welcome eternity; farewell earth, welcome heaven!"

The Quarter-Master General, Colonel Herbert, who left the same day, ordered him a military funeral, because he had always been connected with the garrison; and chiefly because he was an old Waterloo man. The band of the 2nd battalion of the 9th preceding a company of that regiment, played a beautifully solemn air. His son-in-law, the schoolmaster of the 6th Regiment, who is an excellent man, and is providentially here at present, was chief mourner. He, Dr. Innes, and myself, walked next to the coffin, which was drawn on a gun-carriage, by a number of the Artillery. A great many non-commissioned officers and privates followed, as volunteers. In this respect, the sympathy manifested throughout the whole garrison was very pleasing. I had already prayed in the midst of the family, and a large number of men and women—at the house. At the grave I read the close of the fourth and part of the fifth chapter of 1 Thessalonians, and briefly prayed again. The latter service is in all cases prescribed and usual, and, I think, rightly; for there is in general no place where a service might be so profitable to the living as at the grave. Then we are not constrained, as they of the Church of England are, to use expressions which, in many cases, may not be suitable; nay, which *may* be very contrary to truth.

With the advice and concurrence of my much esteemed friend, Mr. Clark, I drew out a memorandum, which he kindly took to the Lord High Commissioner, who immediately forwarded £10 towards Mrs. McKenzie's assistance. One of his aides-de-camp gave five dollars. The Major-General, commanding, and his lady, gave £2. The Freemasons' Lodge gave £10, though Mr. McKenzie was not of that society. Several officers and civilians have contributed liberally; so that altogether, I hope, in a few days, to hand to Mrs. McKenzie about £60, which will be a great help, as her husband had not been able to lay anything apart, after maintaining respectably a very numerous family—Mrs. McKenzie has had twelve children, and has eight living.

I have written at such a length in regard to an event which has much affected me. On the whole, there is here cause for rejoicing, as well as sorrowing; and blessed be His name, this is generally the case. We should look to the sunny as well as to the sad side—I always try to do so.

We had our Quarterly Communion last Lord's day. I do not remember having such a small number of communicants; and I missed very much some who have died, some who are sick; and some tried and true friends who have left for England.

Now I must close. Miss Lewis unites with me in kind regards.

Believe me, dear Madam,
Yours very affectionately,
W. Charteris.

P.S.—I hope the school will be recommenced in at least one month more. Patience will, I know, be shown. The difficulties, though not insuperable, are yet many.

To Mrs. Patison.

THE ANNUAL REPORT

OF

THE COLLEGE COMMITTEE,

1862.

Though your Committee may not, on the present occasion, have any striking success to report, they are happy to assure the Synod that there is still much reason to be satisfied with the healthy and beneficial working of their College. Brought by a kind Providence through the vicissitudes of another year, this Institution continues steadily in the prosecution of its important object, and, as on former occasions, the Committee have it in their power to point to substantive results of a kind sufficiently encouraging to warrant the Synod in continuing to it all the support in their power.

During these sessions there have been twelve students in attendance; two of these, however, who entered for preliminary training, were unfortunately found, after sufficient trial, imperfectly qualified for the duty of their classes, and withdrew. A third was more successful, and is now prosecuting his studies with a view to enter, when fully prepared, on his regular theological course.

Of those who since last Synod have been admitted to the *status* of students of theology, one is a third year student, in the Hall of the Free Church at Edinburgh, and has been admitted *ad eundem;* three have completed a three years' course of under-graduate study at Glasgow University, and have been admitted after examination by the London Presbytery; and one, though not favoured by such advantages, has enjoyed an excellent grammar-school education, and has acquitted himself satisfactorily before the Board of Examination. These four last mentioned are now in their first theological year.

The Committee have learned with great satisfaction that the Board were generally much pleased with the appearance made by those students whom they have thus admitted, and that the Professors are able to give a very gratifying report of the zeal and success with which the labours of the year have been prosecuted. They state it as their conviction, that at no former period in the history of the Institution has there been more reason to be pleased with the spirit of studiousness and of piety manifested by those under their training.

The duties of the College have been carried on, during the whole season, without interruption from any untoward circumstance. During the winter and part of the spring session, Mr. Duncan delivered lectures and prescribed exercises on Pastoral Theology, and bears his testimony to the willingness with which the students generally applied themselves to the business of his class.

On the whole, while regretting that a greater number of well qualified young men are not found pressing into the ministry—especially from our own congregations—the Committee are happy to express their conviction, that those who have frequented our Hall during the past season are not likely to disappoint the hopes and expectations of the Church.

Since last Synod one student, Mr. Dickenson, has received license, and two others, Mr. David Gordon and Mr. Joseph Hoppus, are now prepared to appear before the Presbytery of London for trial.

Of our licentiates, three have, since the Synod, been called to charges, and have received ordination; viz., Mr. Robert Thom to Exeter, Mr. James Brown to Birdhopecraig, and Mr. James Anderson to Haltwhistle. There are still four in the field, who have been chiefly engaged in supplying vacancies, and in carrying on the work of preaching stations. These are Messrs. Kelly, Dunn, Sayburn, and Dickenson.

The evening classes, established with the approbation of last Synod, have been conducted in our College Hall, during winter and spring, with very encouraging success. Lectures have been delivered by Dr. M'Crie, Dr. Hamilton, Dr. Leone Levi, Dr. Lorimer, and Mr. Duncan, on various subjects of literary or scientific interest. A full course

on Physical Geography was provided by securing the valuable services of Professor Hughes, of King's College, F.R.G.S., and several classes for the study of ancient and modern languages were conducted by competent teachers, whose remuneration was derived from very moderate fees. The attendance on the lectures during the winter months was large; but latterly, perhaps from having been continued longer than suited the public convenience, it has to some extent declined. If the Synod think proper to sanction similar efforts during the ensuing or a following season, the Committee hope that new energy will be thrown into the movement, and that the good results anticipated may be still more fully realized.

The Financial Report about to be read will, it is hoped, impress on every member of the Synod the absolute need of increased effort on the part of the Church, to aid the treasurer in sustaining the funds. Though a balance appears in our favour on the face of this Report, it will be kept in mind that the date to which it refers is 31st December, 1861, and that since that period the outlay has been running on; so that before Midsummer the whole amount must necessarily be exhausted, and the remainder of the year must be provided for by extra effort, so as to enable the treasurer to carry on till the season of the next annual collection in November.

Such is your Committee's Report for the season just closed. It tells of labours faithfully prosecuted, and of seed sown which is springing vigorously, and will surely ripen to a fruitful harvest. But it presents little to arrest the curious eye, or to stir the popular imagination, and it appeals for support rather to the sober reason than to the excited fervour of the Church.

The Committee continue to desire a greater influx of young men to our College, and long to see them drawn from the English field. Persuaded that a native ministry is as much required in England as elsewhere, they would commend to the Synod's serious consideration, whether means might not be taken this summer for pressing on all our congregations the importance of this subject, and calling on them to join their prayers to those of the Synod that the Lord of the harvest would speedily, and in enlarged measure, send forth labourers into his harvest.

Prayer in connection with this subject forms an important annual feature in the devotions of some Protestant Churches. Among the Presbyterians of America it is understood to be habitual to devote one day every year to devotions and exhortations, intended at once to secure God's gracious help, and to awaken the rising youth of the Church to a sense of the claims which the ministerial office may have upon them. And it is asserted that the happiest results have often followed. And why should we not make trial of an expedient so scriptural? It is the Maker's command, "Pray ye the Lord of the harvest;" and may he not be delaying the blessing till the Church fulfils the duty which he has thus required of her?

REPORT OF TREASURER OF THE COLLEGE FUND, 1861.

THE Income for last year was £995 15s. 9d.: that for the year just closed is £973 14s. 2d., arising from the following sources, namely:—

	£	s.	d.		£	s.	d.
Collections	383	15	0	against, in 1860,	385	13	0
Associations	211	2	10	„	263	3	0
Subscriptions and Donations	219	4	0	„	197	1	0
Legacy	47	16	0	„	74	15	9
Amounts received from the other schemes, for rent and general expenses, and rent from the Presbytery and Young Men's Societies' Union, after deducting £20 paid towards the removal expenses of 1857	89	3	1	„	61	10	0
Students' Fees	19	19	0	„	13	13	0
Sabbath School—John Knox, Newcastle	2	14	3				
	£973	14	2		£995	15	9

The expenditure for 1861, exclusive of the £20 deducted from receipts as above, has been £1,046 13s. 9d.; and it will be perceived that the balance on hand, as at the 31st December, is £375 10s. 11d., after thus further defraying part of the removal expenses of 1857; leaving still due on this head about £65, to liquidate which special donations are solicited. The balance of this year is £72 19s. 7d. *less* than that of last year.

The circumstance of the annual collection taking place in November causes this account to show a balance as at the end of the year; but this in itself is insufficient for the requirements of the year, being necessarily reduced after Lady-day by £270, and becoming at Midsummer wholly exhausted; thus rendering it necessary to have recourse to a loan in order to meet the claims which fall due between that time and the period for making the annual collections. It is therefore hoped that the friends of the College will, in the meantime, increasingly exert themselves to aid the Fund through Church Associations and otherwise.

Presbyterian Church in England.

COLLEGE COLLECTION.

THE annual collection in aid of the College Fund is appointed to be made in all the congregations of the Church, on the third Sabbath of the present month. As the Fund at present is more than exhausted, and requires to be made up to a certain fixed amount in order to meet the claims which come regularly upon it, it is hoped that the collection will be large and liberal.

The winter session was opened on Tuesday, the 7th of October last, with an introductory lecture by Professor Lorimer; and five new students have already joined the classes, three of them being natives of England, and as such having a special interest in the prosperity of our Church and all its institutions. These additions will more than fill up the vacancies of the year arising from licensing and other causes.

At the late meeting of Synod a feeling of unabated interest was manifested by the assembled office-bearers of the Church in the welfare of the Institution, in proof of which they "directed ministers" (as the Minutes of Synod bear) "on the day fixed for the annual collection, to offer special prayer to the Great Head of the Church that he would send forth labourers into his harvest, and to draw the attention of young men of the Church, and of their parents, to the claims of the ministry on the services of the rising youth."

The College Committee, in respectfully reminding ministers of this Synodical instruction, cannot refrain from expressing their deep sense of the importance of its being everywhere faithfully carried out, being convinced that such a method of interesting our people in the important objects and work of the College cannot fail, by the Divine blessing, of being followed by the happiest effects in the increased supply, both of funds and students.

Another gratifying proof of the Church's deepening conviction of the value and importance of her Theological Institution is afforded by the goodly progress which has been made during the past year in raising a fund for the partial endowment of its professorships. Nearly three thousand pounds have been already promised towards that object. But in the meanwhile, of course, till such an endowment is provided, and becomes effectual, the support of the College must still for some time be *wholly* dependent, as hitherto, upon the annual collections and subscriptions.

The Bicentenary recollections of the present year have stirred deeply the hearts of thousands of British Christians; and noble offerings have been cast into the Lord's treasury under the quickening influence of memories so sacred and

inspiring. The ministers and congregations of our own Church have shared largely in the emotions excited by the remembrance of the noble testimony and self-sacrifice of their Presbyterian fathers of 1662; and the Synod has judged that the thank-offerings appropriate to such a year of celebration could not be better applied than to the rooting and consolidating of our Collegiate Institution. It is under peculiarly impressive circumstances, therefore, that the Committee bring forward their present appeal in preparation for the annual collection; and they cannot but hope and expect that the whole Church—ministers, elders, deacons, and people—will meet it with a cordial and liberal response.

ARCH. T. RITCHIE,
Treasurer.

Collections and contributions to be sent to the Treasurer, at 26, Poultry, E. C., London.

COLLECTIONS AND DONATIONS.

SYNOD SCHOOL FUND.

Collections—						
Glanton				£1	5	0
Risley	0	15	0			
,, Association	0	6	6			
				1	1	6
St. George's, Sunderland				11	6	0
Dudley				3	9	6
Crookham				2	0	0
Birdhopecraig				2	10	7
Horncliffe				1	0	0
River Terrace, London	8	2	5			
,, Association	1	16	9			
				9	19	2
Hampstead				4	7	6
Wark				0	10	1
Felton				1	7	2
Broad Street, Birmingham				3	3	0
Wharton and Swinton				0	14	6
Wooler				2	0	6
Robert Barbour, Esq. (donation)				5	0	0

JNO. JOHNSTONE,
Treasurer.

67, *New Bond Street, W.,*
25th October, 1862.

FOREIGN MISSIONS.

Collections—			
Bavington and Ryall	2	15	3
Glanton	1	18	6
Rockferry	13	5	0
Liverpool, Canning Street	20	7	9
Salford	5	0	0
Manchester—A Friend, per Rev. Dr. Munro	5	0	0

JAMES E. MATHIESON,
Joint Treasurer.

77, *Lombard Street, London, E.C.*

Presbyteries' Proceedings.

PRESBYTERY OF LONDON.

THIS Presbytery met in the College Hall on Tuesday, October 14th, at 3 p.m.

The members present were—Mr. Mc Laren, Moderator; Drs. Hamilton, Lorrimer, and McCrie, Messrs. Burns, Ballantyne, Fisher, Duncan, Bright, Scott, Keedy, Davidson, Edmonds, Walker, Dinwiddie, Ministers; and Messrs. Blest, Bowman, and Young, Elders.

The Rev. Alexander Cousin, Assistant to Mr. Thompson at Woolwich, was introduced to the Presbytery by Mr. Blest. Mr. Cousin's Presbyterial certificate of license was laid on the table, and he was received as a preacher within the bounds.

On the motion of Dr. Hamilton, the Rev. Thomas Hastie, Minister at Buninyong, Victoria, now on leave of absence, in infirm health, was associated with the Presbytery. Mr. Hastie submitted a certificate from the Presbytery of Ballarat, in which, after testifying to his ministerial character and usefulness, "they beg of him to seek out able and devoted Ministers from amongst the Presbyterian Churches at home, to set before them the wants of the Presbyterian Church of Victoria, to tell them of the means of transit provided by this Church, and to beseech them to come to the work of the Lord in these lands."

A Home Mission Schedule from the Preaching Station at Lewes was examined and attested.

A call from the congregation of St. John's, South Shields, addressed to the Rev. R. Thom, of Exeter, was laid upon the table. The Presbytery agreed to take the steps usual in such cases, and appointed Tuesday, the 28th inst., at 3 p.m., for disposing of the call.*

A letter from James E. Mathieson, Esq., was read, announcing that he had sent a copy of the Documentary Volume issued by the United Central Bartholomew Committee to each Minister of the Presbytery. It was moved by Dr. Lorrimer, seconded by Mr. Fisher, and unanimously agreed, that the Presbytery record their thanks to Mr. Mathieson for his valuable gift.

Dr. McCrie, the Rev. G. J. C. Duncan, the Rev. J. G. Wright, and J. E. Mathieson, Esq., were appointed a Committee, to visit Tiverton, to examine the present condition of the charge recently formed there, and to report. Dr. McCrie, Convener.

At the request of the Rev. Mr. Edmonds, a Committee was appointed to inquire into

* We understand the Presbytery have declined to translate Mr. Thom.

the circumstances of the congregation at Millwall, with a view to a statement which he intended to make at next ordinary meeting of Presbytery; the committee being Messrs. Ballantyne, Dinwiddie, and Bowman; Mr. Ballantyne, Convener.

Mr. Joseph Hoppus, student of divinity, was taken on trial for license. He delivered all the discourses usual on such occasions, and was examined *viva voce* in Hebrew, Church History, and Theology. His trials were sustained; and, having given satisfactory answers to the prescribed questions, he was, after solemn prayer, duly licensed as a preacher of the Gospel, and received a suitable address from the Moderator.

PRESBYTERY OF NORTHUMBERLAND.

ALNWICK, October 14th, 1862, which day the quarterly meeting of Presbytery was held here and duly constituted. The roll being called, *Sederunt:* the Rev. A. Hoy, Moderator; Messrs. Cathcart, Edwards, Fergus, Forsyth, Benvie, Douglas, Fotheringham, Brown, and the Clerk, Ministers. The minutes of last quarterly meeting and subsequent meetings were read and sustained. Mr. Fotheringham intimated he was authorised to say that Mr. Huie's absence arose from ill health. Dr. Anderson's reason of absence was sustained. After the usual devotional exercises, with a special reference to the revival of religion, had been conducted by Mr. Forsyth, Mr. Edwards introduced the Presbyterial Exercise on the subject of British Infidelity. The Presbytery agreed to resume the consideration of this important matter at next quarterly meeting.

The Presbytery unanimously agreed to appoint the third Sabbath in November to be observed as a day of Thanksgiving to Almighty God for His goodness in connection with the harvest; and further, recommend that on the same day collections be taken up in the several Churches on behalf of the distressed operatives in Lancashire.

The Presbytery unanimously agreed to record their thanks to Robert Barbour, Esq., Manchester, and R. A. Macfie, Esq., Liverpool, for their liberal gift of the works of Dr. Williams to the several members, and instructed the Clerk to convey the thanks of the Presbytery accordingly.

Home Mission schedule from Warenford was given in, read, and ordered to be attested by the Moderator, which was done accordingly.

Presbytery resolved that the next quarterly meeting be held in Alnwick, on the second Tuesday in January, 1863, at 12 o'clock, and adjourned to meet at Long Framlington, on the first Thursday in November, at 11 o'clock a.m. Closed with prayer.

PRESBYTERY OF LANCASHIRE.

THIS Presbytery met in St. George's, Liverpool. Members present: Rev. W. Hunter (Moderator), Rev. Messrs. J. R. Welsh, R. H. Lundie, J. C. Paterson, James Paterson, John Clelland, James Clelland, D. Blelloch, N. Brown, D. Henderson, J. M. Ross, J. Gordon, G. Johnstone (Clerk), ministers; Messrs. A. Gillespie, Stevenson, Mitchell, Campbell, Sked, Turner, elders.

The Rev. A. Cant, of Tweedmouth, being present, was associated. The Clerk reported that he had obtempered the instructions of the Court anent the Synod Supplemental Fund, and was instructed to write to those congregations which had not paid the assessment.

A call from St. John's, Warrington, in favour of the Rev. J. B. Johnstone, of Wolflee, was laid on the table. It was agreed that the call be sustained, that the Clerk be instructed to draw up reasons of translation, and forward them to the Clerk of the Presbytery of Jedburgh, and that Messrs. Lundie and Blelloch be appointed commissioners to prosecute the translation.

A reference from the Kirk Session of Douglas, Isle of Man, was laid on the table, stating that, inasmuch as the Rev. A. Murdoch, a member of the Session, had not attended ordinances in Douglas Church for more than a year and a half, except once or twice at the dispensation of the sacrament of the Supper, he be requested to resign the office of elder in said congregation.

The Rev. James Clelland was heard in support of the reference, and the Rev. A. Murdoch in reply, on which it was agreed that Mr. Murdoch be recommended to resign the office of elder in the congregation of Douglas.

The Rev. N. Brown appeared and made a statement touching certain financial matters in his congregation, craving at the same time the interference of the Presbytery, on which it was agreed that the Rev. Messrs. R. H. Lundie, J. C. Paterson, Johnstone, John Clelland, with Messrs. Robb, Mitchell, and Gillespie, should visit the congregation on an early day, and inquire into the whole circumstances of the case.

The Presbytery adjourned, to meet in Manchester on the first Wednesday of November.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met by adjournment in St. John's Church, South Shields, on the 25th September, and was duly constituted by the Moderator. Present: the Rev. John Brown, Moderator; John Black, S. M.

McLelland, Thomas W. Brown, C. A. Mackenzie, and John Reid, ministers, with Messrs. Davison and Lyall, elders.

The minute of last meeting was read and sustained. An Elders' Commission from the Session of Monkwearmouth, in favour of Mr. Archibald Thompson, appointing him to represent said Session for the current year, was laid on the table, read, and sustained.

The Moderator having stated that Mr. Wilson, who was appointed to preach and preside at the moderation of a call here this evening, was unable to be present, it was moved and agreed that the Moderator take his place.

The Edict having been returned, duly served and attested, the Moderator proceeded to the pulpit and conducted divine worship. At the close, having invited the members of the church present to nominate candidates, it was moved and seconded that the Rev. Robert R. Thom, of Exeter, be called to be minister of this church. It was also moved and seconded, that Mr. Archibald Craig, preacher of the Gospel, be called. On a vote, Mr. Thom was chosen by a large majority, and the Moderator declared him duly elected. The call having been read, was signed by the office-bearers and members present, attested by the Moderator, and left in the hands of the Session for additional signatures.

It having been stated by the office-bearers that the salary is to be £200 a year, it was moved and agreed, that the Presbytery concur in and sustain this call. The Presbytery then appointed the Rev. William Dinwiddie, LL.B., of London, their commissioner, to prosecute the call before the Presbytery of London, and the Clerk was instructed to furnish him with an extract minute.

The meeting was closed with prayer.

Intelligence.

Gateshead.—The anniversary services of the English Presbyterian Church in this town took place on the 21st ult., and were conducted by the Rev. John Jeffrey, the minister of the congregation, and the Rev. Dr. Taylor, of Glasgow (author of the "Pictorial History of Scotland," &c., &c.), the latter of whom preached two eloquent discourses to large audiences. Excellent collections were taken. The following Monday evening, in connection with the anniversary services, Dr. Taylor delivered a lecture in the hall of the Mechanics' Institution, on "Illustrations of the Holy Scriptures from the monuments of Egypt." It was every way worthy of the lecturer's well-known literary ability, and was listened to with great interest by a crowded house. Not the least gratifying feature of the evening's proceedings was the fact that the esteemed rector of Gateshead, the Rev. Edward Prest, M.A., occupied the chair—an example of Christian catholicity worthy of all praise. In his opening remarks, Mr. Prest stated that it had given him much pleasure to accept Mr. Jeffrey's invitation to preside, and thus to show his brotherly regards for the Presbyterian Church. It deserves to be recorded as a substantial proof of the growing prosperity and right spirit of this congregation, that at their recent annual meeting they unanimously resolved to increase their ministers' stipend henceforth by the sum of £50 per annum.

The Scotch Church, North Shields.—This church having completed the second century of its existence, the event was lately celebrated by special services on the Sabbath; conducted by the Rev. Geo. Philip, Glasgow, and the Rev. C. A. Mackenzie, minister of the church; and by a soirée on the Monday following. The services on the Sabbath were attended by unusually large numbers; and on Monday, upwards of 600 persons sat down to tea (in the Assembly Rooms), provided by the ladies of the congregation. The chair having been taken by the Rev. C. A. Mackenzie, who gave a brief *résumé* of the congregation's history. Admirable addresses were then delivered by clergymen of the Church of England, members of the Newcastle Presbytery, and of the congregation; and ministers of the Independent, Wesleyan, United Presbyterian, and Baptist churches. Selections of sacred music were also sung by the choir at intervals; and the whole proceedings, which were of the most enthusiastic character, passed off to the satisfaction of all concerned.

[Every member of the Presbyterian Church in England will rejoice to hear of the flourishing and prosperous condition of the venerable church of North Shields; one of the oldest and most distinguished of those that now constitute our body. Its first minister was one of the ejected in 1662. After having existed for a hundred years, under a succession of faithful pastors, it was at length invaded, like many others in England, by the errors of Socinianism, insidiously introduced by the Minister of the time. The people, however, were too well instructed, and too faithful to submit to this evil, and, with the help of the Presbytery, who, however, but coldly supported them, they threw off the incubus. The great Head of the Church owned their faithfulness; and from that time, a full and

a free Gospel has been preached among them; and now, after various vicissitudes, which in these later days have seldom been adverse, our readers, no doubt, will rejoice with us in observing that they are permitted to enjoy a degree of prosperity and peace which we trust and pray may long be continued for the best interests of a people who have been several times honoured to contend earnestly for the faith once delivered to the saints, and who are still warmly and affectionately attached to the pure Gospel of the free grace of God. ED.]

William Atkinson, Esq., Great Ropus, Suffolk, with his usual liberality, has again transmitted the sum of £5 to the Rev. James Blyth, A.M., for distribution among the necessitous in the congregation at Branton.

BIRDHOPECRAIG.—The members of the psalmody class in connection with the English Presbyterian Church at Birdhopecraig, recently presented their pastor, the Rev. James Brown, with a purse of gold, as a token of their appreciation of his efforts to improve the congregational psalmody.

Notices of Books.

Heart Melodies: Three Hundred and Sixty-five New Hymns and Psalms, for Public Worship or Domestic Use. By HENRY BATEMAN. London: Snow.

OUR booksellers' shops are teeming with hymn-books, but the number of really good hymns is comparatively small. Very few of the newer compositions equal those of the Wesleys, Watts, Doddridge, Hart, and Rippon. There is certainly a freshness in some of the so-called revival hymns, and a pointedness of expression, which makes them acceptable, and perhaps useful, but many others are crude and senseless, if not profane.

Most cordially, therefore, do we welcome Mr. Bateman into this field of authorship. Two little volumes of poems have already issued from his pen, but the one before us is a book of goodly size; for it contains no fewer than three hundred and sixty-five hymns, each hymn occupying a page. To pronounce them all superior, or even of equal merit, would be saying more than the author himself would do; nor do we consider that some of them are well adapted for use either in public or domestic worship; but, on the other hand, judging from what we have seen, we are convinced that not a few will be found worthy of an honourable place in any of the most carefully selected collections now in use. As the volume has just reached us before going to press, we cannot say more than commend it to the favourable attention of our readers. We copy the following by way of extract, because we have repeatedly heard it sung with much feeling by nearly four thousand voices at one of the theatre services in the metropolis:—

"In the way of thine ordaining,
Coming to thee in distress,
Of the toil of life complaining,
Wearied by its carefulness;
Blessed Saviour!
Listen, and in mercy bless.

"Sins and sorrows crowd around us,
Trials many vex and grieve;
Fears within and foes without us,
Hinder, trouble, and deceive:
Blessed Saviour!
Comfort, and our cares relieve.

"Oh, the blessedness of knowing
All is working for our peace;
Thou the needful help bestowing,
Hope's repose, and faith's increase:
Blessed Saviour!
May thy mercies never cease."

The Countess of Mar's Arcadia, or Sanctuary: containing Morning and Evening Meditations for the whole Week. By Mr. JAMES CALDWELL, sometime Preacher of God's Word at Falkirk. First printed at Edinburgh, in 1625. With an Historical Introduction by the Rev. JAMES YOUNG, Author of "A Comment on the Common or Godlie Band of 1557," &c. Edinburgh: James Taylor. 1862.

THIS is a little gem of its kind; and on the score of its extreme rareness (only one perfect copy being known to exist), its antiquity, and its intrinsic worth, the volume well deserves the pains taken in its re-publication, and the handsome style in which it has been presented to the public. With the historical introduction we have been

specially pleased. None but those who have attempted the task of rescuing such names from the dust and "dim forgetfulness" of the past can appreciate, as they deserve, the industry and zeal of the worthy editor. The early relations between France and Scotland are involved in great obscurity, and we owe our thanks to Mr. Young for admitting some light into this dark chamber of history, and revealing some interesting facts. The alliance between the family of Mar, distinguished for their attachment to the cause of the Reformation, and that of D'Aubigné, in the person of Marie Stuart, a daughter of that house, and connected with other families notorious for their Popish zeal and cruelty, unfolds another illustration of the manner in which Providence works out its purposes; showing that Rahab and Ruth are not the only examples of that gracious sovereignty which selects its "worthies" from the most unlikely and even from the most disreputable sources. The French Countess of Mar, the daughter of the worthless favourite of James VI., became a decided Protestant and exemplary Christian, for whose private use a reformed minister prepared these devout meditations, now redeemed from oblivion. These meditations, which some have, absurdly enough, styled a liturgy, form a series of simple but warm-hearted emanations of devout feeling; and as they, no doubt, helped to fan the flame of Christian faith in the bosom of that good lady, we trust they may find their way into good society, the best of which they are fitted to improve.

Manual of Devotion, from the Writings of Saint Augustin. By the Rev. Marcus Dods (*pro tem.* of John Knox Church, Newcastle-on-Tyne). Edinburgh: John Maclaren. London: Hamilton, Adams, & Co.

This book will be much valued by the devout and thoughtful Christian as a companion for his solitary hours when he retires to his closet to meditate and pray, and the more familiar he becomes with it the more will he prize it. It reveals the inner life of perhaps the greatest and staunchest witness for the truth in the early part of the Apostolic Church, and shows how closely he walked with God in the midst of his many contendings with opponents of the truth and his ecclesiastical cares and duties, how the truth for which he contended wore the very life and strength of his own soul.

The contents are varied, the subjects ranging over a wide series of topics; the being of God, the state of man, the incarnation of the Son of God, the redemption of Christ, the work of the Spirit, the hopes and fears of believers, their struggles and temptations, the lights and shades of the Divine life in the soul, the prospects and longings of the believer in the kingdom of God and for his inheritance, ascriptions of praise, &c.

The chapters are brief, are mostly in the form of prayers, intermingled with meditations, and sometimes addresses to men. They are fitted in the highest degree to invigorate, deepen, and elevate the piety of modern Christians, and will be welcomed by all, of whatever name, who love the old Gospel.

The true catholic faith, as realized in the soul, and molten in the experience of a member of the one only holy, catholic, apostolic church, even the church of God, which he hath purchased with his own blood, which is composed of those who believe with the heart unto righteousness, that God hath raised Christ from the dead, and confess with the mouth the Lord Jesus, will be recognised here by all its members; and they will feel that neither time nor space nor diversity of name can break the true spiritual unity of that church. In view of the fact that this unity has been maintained through all outward changes during the many centuries which have glided away since these meditations were penned, the modern Christian may well exclaim, "Lord, thou hast been our dwelling place in all generations."

Were Augustin to re-appear among us now in his integrity, with all the doctrines and principles he held, to what Church or party would he be assigned? Many would claim him; none could truly do so but those who were really resting on the same foundation, animated by the same promises, and looking for the same inheritance, and these are now found scattered among all churches, sects, and parties, and are just those who will prize this book for the sake of what it contains, because it reveals the hidden life of a true and not merely a titular saint.

From the vigour and spirit of Mr. Dods's version, we should judge that he has succeeded in transferring very much of the glow, and fervour, and pith of the original into his translation. He has laid the Christian community under a deep obligation by his seasonable publication.

The book is beautifully got up in antique style. The only defect is the want of a table of contents, which we trust will be rectified in the next edition.

We understand that Messrs. Simpkin, Marshall, and Co., have in the press a new work by the author of the "Study of the Bible," entitled "The Destiny of the Human Race, a Scriptural Inquiry," which will probably be out in December next.

QUESTIONS RELATING TO THE PRIMACY.

THE death of the late estimable Primate suggests reflections, some of which, we are glad to see, have occurred to the minds of Episcopalians as well as Nonconformists. A recital of all that is involved in an Archbishopric of Canterbury, in the form of income, patronage, and rank, sends one involuntary to the New Testament, to see if anything is to be found there which will give sanction to such an importation of the spirit of the world into the administration of the Church. Then a suspicion crosses the mind of a looker-on, that, after all, the Primacy of the English Church is but a splendid piece of show, without much real utility; else, how could the *Guardian* venture to say that, if it were not for the necessity for filling the vacancy which it has occasioned, the death of Dr. Sumner would scarcely have excited attention beyond his own domestic circle? Lastly, we agree with a correspondent of that journal, that the question, "Who is to occupy the See of Canterbury?" is "one of such tremendous import to the Church at large, that it ought not to be left to Lord Palmerston." It is true that after having already appointed two Archbishops and nine bishops, his lordship has, as the *Saturday Review* jauntily says, "got his hand in;" but doubts begin to prevail in some quarters, whether it is quite seemly that such a man should create so many "successors of the apostles," as by some they are deemed. We are, therefore, not altogether surprised to learn that—

"The President of the English Church Union has issued a memorandum, in accordance with a resolution passed at a meeting of the Council, respectfully requesting all the members, women associates, and parochial associates of the Union, daily (until after the appointment) to offer up prayers and intercessions to Almighty God in behalf of the patriarchal See of Canterbury, now vacant by reason of the lamented death of the late Archbishop. And the clerical members of the Union are requested to provide for the celebration of the Holy Communion for this intention in their respective churches on some Sunday or other day; and all lay members, women associates, and parochial associates are urged to avail themselves of the opportunity of being present, and there to petition the Divine Head of the Church so 'to dispose and govern the heart of Victoria our Queen,' her advisers, and all others who are privileged to take part in the nomination, election, confirmation, and consecration of bishops, that they may have grace 'to make a wise choice—one pleasing' to our Almighty Lord God, 'and conducive to his glory and honour, and the advantage of his Church.'"

We should have thought it better to pray that somebody more trustworthy than a worldly Minister of State should be "privileged to take part in the nomination and selection of bishops." What would be thought of entrusting a surgical operation to a clergyman or a lawyer, and then praying that he might be Divinely helped to perform it with success!—*Liberator.*

SCENES IN LANCASHIRE.

A LONDON newspaper publishes extracts of letters addressed by the wife of a Dissenting minister in Lancashire to a gentleman in the south. The following passages portray some of the daily experiences of clergy and ministers in the distressed districts:—

"I will just tell you the tales of some of my neighbours who come to me for help. One says, 'Missus, have you got an old petticoat of any kind you could give? for really I'm wellnigh starved. My old man has got a day or two's work now, but we are so bad off that we are a'most naked; Jonathan's shirt a' scarce got a bit in't of what it was first.' Another comes (a widow woman): 'Missus, an you got anything you can give me? My daughter makes three days a-week at factory, an' there's on'y us two. I get two shillings from the parish, but it's hard work to live upon that and get a bit of soap and coals; and look at this poor gown! 'tis the only one I've got, and nothing hardly underneath. I had a better gown, but our Mary's obliged to wear it to her work. She can't go without one.' Another came to me on Saturday, and, in a whisper, lest any one should hear, poor thing! she said, 'Ma'm, could you give me a few pence to buy a little coal? We have not had any fire for two days, and the weather is so cold. There is only my husband and me. We buried our last child when she was sixteen, and now we are old and have not any one to work for us. I am truly sorry to ask you; but, indeed, I did not know where to go, nor who to ask. I went to the Relief Fund on Thursday, and they gave me one shilling, because there are so many large families on the list; but what is that for

two, and we nearly *clemmed?* (starved or famished).' Now, could I resist such an appeal? Well, so it is, day after day; and then my husband comes home: 'I have seen a poor woman to-day with a little baby three weeks old. Oh dear! the poor mother looks so weak! She says she has not had anything but a little tea and gruel since her baby was born. You had better get a bit of meat and make her some broth.' Then I have to send for a pound and a half of mutton and some Scotch barley, and stew her up something. It all needs a little fund to go to; but this somehow comes out of my own scrapings, and is given to the worthy ones, who are not exactly poor saints. Yours is to be devoted to them entirely, and will be only dispensed in very necessitous cases; for we are in anticipation of times being much worse, instead of better, and the mills stopping altogether. I fear I shall weary you, but one more case I must tell. Not two hundred yards from our door lives a comparatively young widow. She has four children; the eldest, thirteen, is still an infant in the cradle, and one other is sadly afflicted. It is a pitiable case; and the poor woman unable to leave home to do a hand's turn of work to get a mouthful of bread for these hungry ones! How they are to be fed and clothed in these hard times, God only knows! I believe every decent person about have given every article of clothing they could spare to one and another. Mine all go the very minute I can spare them."—*Old Jonathan.*

THE BISHOP OF OXFORD AND THE DUTY OF PRAYER FOR AMERICA.

It is impossible to avoid a feeling of astonishment to learn that it is unlawful for a bishop to authorize prayer for peace among our American brethren, or even to sanction a pause for private prayer during the time of public worship. The Rev. J. Jordan, of Enstone, seems to feel deeply the humiliating condition in which the Established Church is placed by the declaration of such a state of the law. On this subject he has published the following:—

"It seems to me, however, that this attempt to enjoin silent prayer is one of the saddest testimonies that can be given respecting the position of both clergy and laity. Can neither clergy nor laity be allowed, as need demands, to pray aloud? If the laity may not, surely the clergy might be. The clergy are not allowed, but are bound by their duties, and constrained by Act of Parliament, to preach twice every Sunday, in the discharge of which responsible office of rightly dividing the word, they are not restricted to any forms or homilies, but are free to preach the word within the safe and scriptural bounds of the Thirty-nine Articles. But if the clergy can be trusted so to preach, can they not also be trusted so to pray? It seems to me an utter contradiction that the same men can be trusted in the pulpit to preach and cannot be trusted in the reading-desk to pray, except, as now, when it is imagined that they and the people may pray together silently."

Selling a Parish.—A parishioner who is about to be sold, sends us an advertisement, on the result of which will depend who, in years to come, will be the interpreter in spiritual things of the parish in which he resides, and desires us to say a word in condemnation of the corrupt and worldly system which permits such transactions. We, however, deem it quite enough to give the advertisement, which does not require a word of comment. It appeared in the *Times*, of March 13th, 1862:—"Messrs. F——, C——, and L—— have received instructions to Sell by Auction, at Garraway's (unless an acceptable offer is previously made by private contract), the valuable Advowson and Next Presentation to the Rectory of T——, in the Archdeaconry of B——, and Diocese of L——, situate five miles from D——, eight miles from L—— B——, A——, and W——; comprising an excellent rectory-house, well-arranged offices, stabling, coach-house, gardens, and glebe-land, about ten acres, commanding most extensive views over the surrounding beautifully undulated and wooded country. The glebe-land is let at £355 per annum. The corn rents, varying with the average, are about £512 per annum, are not liable to poor-rate, and the whole is paid by the principal landowner. The annual income, after deductions for land-tax, repairs, highway and other rates, is about £878 per annum.

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